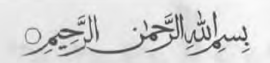
Priceless Advices

FOR ALL WORKERS OF DEEN

2nd Edition

Maulana Muhammad Sa'd Sahib
(of Nizamuddin)

Prepared Under the Guidance of
Maulana Ahmed Suleman Khatani



Title: Priceless Advices – For All Workers of Deen

Speaker: Hazrat Maulana Muhammad Sa'd Sahib, of Nizamuddin

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PHRASES OF REVERENCE:

Hereunder are the Arabic phrases that appear in the book in miniaturized Arabic script after the names of respected and revered personalities. The use of this Arabic script/phrase is now common in many contemporary works. The script substitutes the transliteration and the reader should pay special attention to them, reciting it verbally whenever they appear.

Arabic Phrase	Trans - literation	English Translation	Usage / Occurrence
صلى الله عليه وسلم	Sallallahu Alaihi Wa Sallam	May Allah send blessing and peace upon him	Written after the name of the Holy Prophet Muhammad ﷺ.
عليه السلام	Alaihis-Salaam	May peace be upon him	Written after the name of a Prophet other than the Holy Prophet ﷺ and after the name of a high ranking angel of Allah like Jibraeel عليه السلام.
رضي الله عنه	Radiallahu Anhu	May Allah be pleased with him	Written after the name of a revered Sahabi رضي الله عنه.
رحمة الله عليه	Rahmatullahi Alayh	May Allah have mercy upon him	Written after the name of any respected and venerable (deceased) Islamic personality other than a Prophet or a Sahabi.

Arabic Phrase	Trans - literation	English Translation	Usage / Occurrence
دَامَتْ بَرَكَاتُهُ	Daamat Barakaatuh	May Allah continuously shower blessings upon him	Written after the name of any respected and venerable (living) Islamic personality.
سَلَّمَهُ تَعَالٰى /حَفِظَهُ الله	Sallamahu Ta'ala/ Hafizahullah	May Allah keep him well / May Allah Ta'ala protect him (respectively)	Written after the name of a (living) person as an invocation (dua) for him.

NOTE: Another commonly used word of reverence is the Urdu word 'Sahib/Saheb' (pronounced as Saab). This word is written after the name of a pious personality to denote respect.

FOREWORD

BY: HAZRAT MAULANA YUNUS PATEL SAHIB (DAMAT BARAKATUH)
Senior Khalifah of Hazrat Maulana Shah Hakim Muhammad Akhtar Sahib (Damat Barakatuh), Karachi

All praise is due to Allah Ta'ala who has blessed us with various mediums by which we may acquire the knowledge of the Quran and Sunnah and disseminate it.

Innumerable Durood and Salaam upon our Beloved Nabi, Sayyidina Muhammad ﷺ from whom we have been recipient to the most perfect, complete and beautiful way of life.

The work of Da'wat, as revived by Hazrat Maulana Ilyas رحمة الله عليه, has spread throughout the world due to Hazrat Maulana Ilyas's noble efforts and great sacrifices. Alhamdulillah, Millions have benefitted through the Jamats[1] that have gone out in the path of Allah Ta'ala to spread Deen. It is a work to be greatly appreciated for it offers an easy method towards learning the basics of Deen and creating in the heart, love and obedience to Allah Ta'ala and Rasulullah ﷺ. Furthermore, it is a field of Deen that is open to all walks of life; every person, rich or poor, young or old, businessman, professional, farmer, labourer, etc. all will find enrichment in Deen, and will be motivated to also assist in spreading Deen, by making sacrifices of health, time and comfort.

Hazrat Maulana Sa'd (Damat Barakātuh) is a very learned, highly respected Shura member of the Tabligh effort at Nizamuddin. Alhamdulillah, this transcription of a talk rendered by Hazrat Maulana Sa'd (Damat Barakātuh) is a very refreshing and

[1] Here, this word refers to a group of people going out in the path of Allah. Those going out in the path of Allah Ta'ala for 3 days, 40 days, 4 months or for one year are also referred to as a jamat.

balanced discussion on the importance of bringing Deen into our personal lives as well as taking it to others.

The talk offers excellent advice to *not only* those in the field of Tabligh, but to *all* serving in the various departments of Deen. The words of wisdom that are presented in this treatise offer guidance, encouragement, reformation and opens up a wonderful understanding towards working together despite participating in different fields of Deen. As Hazrat Maulana has mentioned, we should not be aligning ourselves to a specific faction, which results in segregation. We are an Ummah and we should give Dawat as an Ummah (see Pg.40).

I, myself, have often stated that each group of Haq (truth), whether engaged in Madrasahs, Darul Ulooms, Khanqahs, Jihad, Tabligh, or welfare, should consider the other as supplementary and complementary, and as assistance to one another. No group should consider the other as an opposition; just as all parts of the aeroplane engine are required to fly the plane. The Defence Force of a country requires military, air force, navy, foot soldiers, commanders, transport operators, computer attendants, pilots, etc. to fortify and defend the country's borders.

For the defence and propagation of Islam, people are required to man different departments. We should therefore not insist that everyone does only one type of Deeni work. What is necessary is that all Deeni workers, in all departments, should work with sincerity and in accordance with the teaching of Allah Ta'ala, our beloved Rasool ﷺ and the noble example of the Sahabah ؓ, who were the companions of Rasulullah ﷺ.

The translator and the compiler is to be congratulated for making this talk available for the Ummah at large and especially for *all*

those in the various services of Deen. May Allah Ta'ala accept and reward on the excellent contribution.

May Allah Ta'ala accept this compilation and make it a means of tremendous benefit for all. May Allah Ta'ala perpetuate the blessings of Hazrat Maulana Sa'd's (Damat Barakātuh) teachings for future generations to benefit from, and grant him long life with health and strength, to continue with his sterling services to Deen. (Aameen)

Yunus Patel
Imam Musjid-e-Noor
Asherville (Durban)

FOREWORD

BY: HAZRAT MUFTI EBRAHIM SALEJEE SAHIB (DAMAT BARAKATUH)
Principal of Madrasah Taaleemuddeen, Isipingo Beach - Durban

All praise is due to Allah Ta`ala, the creator of the worlds. May the choicest, endless and eternal Durood and Salaam (peace and salutations) be upon our beloved Hazrat Rasulullah ﷺ.

Undoubtedly, it is the responsibility and duty of every believer to command towards good and forbid evil. The work of Da`wat and Tabligh, revived by Hazrat Maulana Muhammad Ilyaas رحمه الله is indeed one such noble effort trying to accomplish this task. Indeed, this mission and effort as portrayed and presented by the Akaabir and elders is no doubt a great source of inspiration and guidance for those endeavouring to learn, practice and remind others of this complete and perfect Deen and striving to emulate the beautiful sunnah and teachings of Nabi ﷺ.

Alhamdulillah, Muhtaram Maulana Zeyad Danka Sahib has undertaken an apt translation of a truly pertinent lecture of Hazrat Maulana Sa'd Sahib and some sterling advices rendered by Hazrat Maulana Zubair Sahib (Damat Barakaatuhuma), especially for those who do not have a command over the Urdu language. It provides some clarity on this noble effort and clears up misconceptions and misunderstandings that some unwary people have and highlights the path, purpose and methods that our elders and seniors have outlined for us.

May Allah Ta`ala reward Maulana for this great task, and may He crown this effort with success. May Allah Ta`ala keep the Ummah united and May He allow us all to be of service to His Deen, Aameen.

FOREWORD

BY: HAZRAT MAULANA ABDUL HAMID ISHAQ SAHIB

(DAMAT BARAKATUH)

Principal of Madrasah Arabia Islamia, Darul Uloom Azaadville - JHB

نحمده و نصلى و نسلم على رسوله الكريم

The transcription of the bayans by Maulana Sa'd Sahib (Damat Barakatuhum) and Maulana Zubair Sahib (Damat Barakatuhum) has been forwarded to me by Maulana Zeyad Danka Sahib (Sallamahu Ta'ala), coupled with a request to write a foreword to this transcript.

Maulana has done a wonderful job in his transcription and, moreover, a great service to the Ummah by conveying these precious pearls to the English speaking sector of the Ummat of our beloved Nabi ﷺ.

The advices of Hazrat Maulana Sa'd Sahib, and all such advices rendered at the old workers' programmes, at the Ijtimas, at the Maraakiz, to mention a few, speak of the essence, spirit and soul of this great, honourable and beneficial work.

I am in no position to say anything about this great bayan - what can a (blind) bat comment on the bright rays of the shining sun? Nonetheless, the immense benefits of this great mission, known as Da'wat and Tabligh, will multiply tremendously if even a little of these advices (usools) are adhered to.

Hazrat Maulana Yusuf Kandhelwi Sahib رحمة الله عليه in a famous hidaayat bayan presented an example of one of the qualities of the sun; its ability of diffusing the light and energy which it contains. Hazrat Maulana Yusuf Sahib رحمة الله عليه meant by this that, if the workers,

those who also roam the earth, generate and boost their inner qualities (many of which were mentioned in this bayan), the light of these qualities contained within them will also spread wherever they go. Hidayat is not spread by mere words, but in fact, by inner qualities.

While travelling in the U.K, from Dewsbury to London, Haji Bhai Abdul Wahhaab Sahib[2] (Daamat Barakaatuhum) emphasized this point to me personally.

The system of Allah has been that the inner qualities referred to as *Islaahe-nafs/tazkiya* (spiritual reformation and purification), were also acquired through a Sheikh (spiritual guide). People would become *bay'at* to him for the sole purpose of *Islaah* and developing the true Ma'rifat (recognition) of Allah. Once doing so, this person would now live his life full of fikr (concern for the Ummah), zikr and begging Allah Ta'ala for the reality of the same. Therefore, it is imperative that together with spending time in Da'wat and Tabligh, one should also select a Sheikh and adopt his company. By paying particular attention to this, the results of all works of Deen will indeed be much more prosperous and successful!

May Allah give us all the tawfieq (divine ability) to practise upon the valuable pearls generously dished out to us by our honourable elders, Aameen.

May Allah ﷻ accept the concern and effort from Maulana Zeyad Danka, Aameen!

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[2] Haji Bhai Abdul Wahhaab Sahib is also one of the senior Shura members in the world in the effort of Da'wat and Tabligh.

FOREWORD

BY: HAZRAT MUFTI EBRAHIM DESAI SAHIB (DAMAT BARAKATUH)
Mufti and Sheikhul Hadith – Madrasah Ina'miyyah, Camperdown

In this time and era when objective criticism is also viewed with skepticism and discharged as prejudice, the criticism of a son by his father motivated by his desire for excellence for his son is generally beyond reproach.

Hazrat Maulana Sa'd Sahib is regarded as one of the seniors and a fatherly figure in the effort of Da'wat and Tabligh. This discourse in your hands is a critical analysis of the conduct of people engaged in serving the various branches of Deen. It is only when one conducts a critical analysis (muhaasabah) of his field of passion can he reform (Islaah) and make progress. To be emotional and defend ones shortcomings is counterproductive, such an attitude exemplifies itself negatively and has an amputating effect.

The mission of Rasulullah ﷺ was Ta'leem (to educate), Tazkiyah (spiritual upliftment) and Tabligh. The ideal is to actually participate in all three branches of Deen. However, for purposes of efficiency, some are dedicated more to either Ta'leem, or Tabligh, or Tazkiyah. This should never be construed as them being opposed to the other two branches. I, myself, am a product of the noble effort of Da'wat and Tabligh through the active participation of my *marhum* father, *Chota Mota* Desai, through the *barkat* of Hajee Bhai Padia Sahib رحمه الله, but, I am more engaged in Ta'leem and Ifta. Alhamdulillah, The 'askimam.org' site is filled with support and defense of the noble work of Da'wat and Tabligh especially our academic responses against the allegations levelled at Fazaile A'maal of Hazrat Sheikh Maulana Muhammad Zakariyya رحمه الله.

Likewise, there are Ulama who are in the field of Tazkiyah, and support the work of Da'wat from their abode. Likewise, the elders (Akabireen) of Da'wat and Tabligh support Ta'leem and Tazkiyah from the very abode of Tabligh without necessarily actively participating in Ta'leem and Tazkiyah. This type of attitude accelerates harmony in all branches of Deen and propels the service and success of Deen to a level of excellence.

You are urged to read this discourse with an open mind and consider the advices contained herein like the advices of a father to his son. It is only then that the advices will be beneficial to you.

May Allah reward Muhtaram Maulana Zeyad Danka (Sallamahu Ta'ala) for his efforts and sacrifices in transcribing the talk, compiling it and even publishing it, Aameen. Such efforts and sacrifices are motivated by Ikhlaas and concern for the upliftment of the noble works of Deen.

Ebrahim Desai
Camperdown
April 12, 2010

FOREWORD

BY: THE PROJECT AMEER, MAULANA AHMED SULEMAN KHATANI SAHIB (DAMAT BARAKATUH)

Senior Aalim and Renowned Orator - Durban

باسمه تعالی

All praise and greatness belongs to Allah Ta'ala, our Maker, Sustainer and Nourisher and may peace and salutations continue descending upon our Noble Master and superlative guide, Hazrat Muhammad ﷺ.

The effort of Da'wat and Tabligh is no stranger to us and the resplendent manner in which Allah Ta'ala has spread its light of reformation and guidance to the four corners of the world, a living testimony to its Divine acceptance.

As the work spreads and the lives of countless people are significantly reformed imbibing within them the true love and recognition of Allah Ta'ala and His Rasul ﷺ, it becomes increasingly imperative for those linked to this work to protect themselves from the spiritual pitfalls that could well result in their progress being eroded, in fact, their good deeds being totally nullified. We are well aware that our avowed enemies, i.e. Shaytan and Nafs will never let up in their efforts against us and will in fact, only intensify their efforts against one who, together with effort upon himself, endeavours to bring change in the lives of others and connect them to Allah.

To this end, the famous advice of Hazrat Maulana Yusuf Sahib رحمه الله (the grandfather of Maulana Sa'd Sahib) comes to mind, "That individual who strives in the path of Allah Ta'ala with the objective of reforming himself and addressing his own spiritual

deficiencies will attain such spiritual heights that are beyond comparison. However, should his motivation be primarily the reformation of others, without focusing on his own deficiencies, despite his involvement in this noble work, he will conversely be spiritually destroyed and bankrupted to a frightening extent where to find others as misguided as him will be difficult (May Allah save us), Aameen.

Hence, as mentioned earlier, the very real need for those blessed with acceptance in this work is to increasingly adorn themselves with the advices of the elders of Tabligh and to constantly endeavour to spend as much time as possible in their company and to benefit from their advice.

This treatise by Maulana Danka Sahib serves as a glowing example of the great wealth of spiritual knowledge and experience with which Allah Ta'ala has blessed our elders [Maulana Sa'd Sahib and Maulana Zubair Sahib (Damat Barakatuhuma) and others]. Whilst a wealth of such advices is freely available in the Urdu language, there is indeed a paucity of this in the English language. It is therefore my fervent hope and prayer that this concise treatise will serve as a springboard for many such publications in the future.

Another pertinent benefit of such publications will hopefully be the clearing of a misunderstanding which often occurs with regards to the effort of Da'wat and Tabligh. Many casual observers of this noble effort are generally exposed to the first and preliminary stage of the effort which is embodied by the general Ijtimas and various movements of the jamaats from door to door where the focus primarily is in creating a Deeni awareness and thirst in the masses. They then tend to develop the misunderstanding that, whilst this effort is extremely effective in bringing the masses who have gone far astray from

Deen closer to Deen, to a large extent once that good has been achieved, the benefit of this effort stops. It is perceived that this effort is deficient in bringing about true in-depth spiritual reformation and Deeni perfection. This misunderstanding stems from a lack of exposure to the secondary and advanced aspects of this work that can easily be discerned by constant visits to the Maraakiz of Raiwind, Nizamuddin, etc. and by sitting in the company of the elders, in the old workers programmes (jhor), etc.

There can be absolutely no doubt of the very real need for Tazkiyah (spiritual reformation) and Islaahe Nafs which require constant contact with the Mashaaikh (Spiritual elders) and adherence to their advices. *This treatise will Inshallah enlighten us and give us an idea of the very real and deep emphasis the elders of this work place on spiritual reformation and addressing potential spiritual pitfalls that may arise thus enlightening us of the complete Islaah found in this work and clearing up any misconceptions about perceived inadequacies.*

However, all said and done, whilst this effort of Da'wat and Tabligh is comprehensive and adequately caters for one's complete Deeni requirements, it in no way whatsoever seeks to claim exclusivity or undermine any of the other great Deeni efforts that are taking place. In fact, a brief perusal of this noble treatise would serve to gain an idea of the emphasis our elders place on cautioning the workers to abstain from being judgmental of other efforts or adopting a 'superior' attitude towards them that causes us to break up into factions or groups. In fact, all the various branches of effort complement one another and all are absolutely vital and necessary and all stems from one source, i.e. our Noble and Beloved Master ﷺ and our constant duas should be with all of them.

May Allah Ta'ala accept this noble work and may Allah Ta'ala take even more work from Maulana Danka and May He grant our elders long life and take them from strength to strength, Aameen.

INTRODUCTION

BY: THE TRANSLATOR, MAULANA ZEYAD DANKA

Alhamdulillah! Before you is the edited version of an exceptional discourse (bayan) delivered in Musjid e Hilal - Durban, on Wednesday, March 26, 2008 after the Maghrib Salah. The Bayan was rendered *to the public* by Hazrat Maulana Muhammad Sa'd Sahib[3], a senior elder of Nizamuddin and was brilliantly translated, from Urdu into English by the renowned Maulana Khatani. This bayan culminated the one and half day stay of the elders and was followed by brief advices and a dua by Maulana Zubair Sahib (Damat Barakatuh), son of the illustrious Hazratjee, Maulana In'amul Hasan Sahib رحمة الله عليه.

The Bayan was indeed a very enlightening and inspiring one outlining the principles of the great effort of Da'wat, and the art of implementing the same. Many important but commonly undermined and misunderstood principles and practices were highlighted in the Bayan. The speaker had stressed that all works of Deen enjoy a harmonious relationship; all are striving for one common cause, something grossly misunderstood by many. He has also expounded on the lofty status of the Sunnah, the essential qualities (sifaat) for every individual to inculcate, etc. The illustrious speaker has done a superb job in clearing these misconceptions in a most diplomatic and tactful manner leaving no room for any person to hurl any sort of criticism against the various works of Deen, especially the effort of Da'wat and Tabligh.

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[3] Maulana Sa'd Sahib is the son of Maulana Harun Sahib, who is the son of the illustrious Hazratjee, Maulana Yusuf رحمة الله عليه of Nizamuddin. Hazrat Maulana is currently one of the senior elders in the effort of Da'wat and Tabligh based in Nizamuddin, India.

Noting the gross negligence and ignorance of these essential guidelines in myself, firstly, and in general, it was decided to have the Bayan transcribed; allowing these *'Priceless Advices'* to be a constant reminder and barometer for all, especially those involved in the various works of Deen.

A special gratitude goes out to a senior Aalim and Shura member in the effort of Da'wat through whose endorsement and duas, the initiation of this transcription commenced. The book has been compiled under the guidance and counsel of Maulana Ahmed Khatani.

Though having the translation of Maulana Khatani Sahib, the transcriber had undertaken to provide a refreshed translation from the original Urdu. A concerted endeavour was made to produce an almost word for word translation in the hope of transmitting the speaker's message in a more accurate and precise manner.

FACTORS TO CONSIDER WHEN READING THE BOOK

➢ The book is directed to one and all, especially those actively involved in serving the various branches of Deen, as has been clearly expressed by the senior Ulama in their respective forewords to this book. To the masses; these advices should engender an awareness and understanding to the paramount importance and need of the effort of Da'wat, clearing misconceptions conceived regarding the effort and ultimately propelling the reader to strive in the path of Allah Ta'ala. To the workers; the advices should serve as a guide to carry out their noble task on the methodology and principles laid down by our elders.

➢ The effort of Da'wat and Tabligh, was among the noble duties and mission of the beloved Prophets of Allah Ta'ala, the

Ambiya ﷺ. It is therefore, a divine and highly impressionable effort. Through Allah's kindness and favour, this effort has become a catalyst in rekindling the once spiritually dead fervour of practicing on Deen. The effort has affected the hearts of millions throughout the globe and has given rise to the mass construction and occupation of Musjids, Madrasahs, Maktabs, Awliyaa (individuals having a deep connection with Allah Ta'ala), to mention just a few of these benefits, Alhamdulillah. Therefore, *any shortcoming in trying to understand any aspect of Da'wat and Tabligh through this book or otherwise, should be attributed to one's personal weakness and not regarded a flaw in the effort.* Remember! To gain an enhanced and greater understanding of this noble work, one should spend time in the path of Allah Ta'ala. *Proportionate to one's sacrifice in this path, will the marvels of this sacred mission of the Ambiya ﷺ be unravelled to one.*

- It is the heartfelt desire of every Muslim to witness the Deen of Allah Ta'ala prevailing in the lives of one and all. For this, those involved in the effort of Da'wat and all other works of Deen endure a tremendous amount of sacrifice in their health, wealth and comfort. May Allah Ta'ala crown all these endeavours with success and may Allah Ta'ala also accept us to actively participate with them, Aameen.

Keeping this goal in mind, it becomes the endeavour of every worker of Deen to carry out his effort in the most ideal, effective and efficient mode. However, being human, deficiencies are bound to occur. Whilst doing the effort of Deen, the workers are prone to err and, mistakes bound to occur. Let us not be in denial to this. Being aware of this, Hazrat Maulana Sa'd Sahib has at certain junctures in this bayan outlined some incorrect practices of the workers, so that the ideal can be adopted for the real

benefit to be achieved. Whilst the speaker was sincere in doing so for the listeners to improve and better their ways, it does not give license to "opportunists" to advance their sinister schemes of running down and degrading the benefits of this great work of Da'wat and Tabligh nor any other work of Deen. If and when these deficiencies occur, they should be overlooked. Always remember the wise statement (antidote) of Hazrat Maulana Yusuf رحمه الله where he used to say (see Pg.50):

"When you notice the bê usooli (wrongs, violation of principles, etc.) of someone, don't become affected by his mistake. Immediately think of the tremendous sacrifice (qurbani) this person has made for Deen. When you will realize the extent of his sacrifice (qurbani), his bê usooli will prove to be trivial in relation to his sacrifice. This will cause you to appreciate this person and in this way, reformation and unity (islah) will be created in the Ummat."

Therefore, only one who wishes to deprive himself of the mercy of Allah will hanker after the faults of individuals blinding him from the untold benefits brought about by the effort of Da'wat and Tabligh and the various works of Deen!

- Since the book deals with explaining the principles and art of carrying out the effort of Deen, it should be studied with deliberation and understanding, read in small doses and not in just one sitting. This will facilitate one to inculcate these wise teachings.

The usual tendency is that we listen to talks delivered at Jumuah, at an Ijtima, or those delivered on auspicious nights, etc., and we feel rejuvenated to practice on Deen and the future looks promising. However, this zeal and fervour is always short-lived. Once the fervour fizzles out, we find ourselves back to *'square*

one', with no motivation and drive to practice and sacrifice for Allah's precious Deen. This cycle has become common place. Reading in doses daily, will alleviate this distressing habit and serve as a regular *'spiritual fuel'* to keep us *'moving'* on the roads and pathways of Deen for a much longer time, Insha-Allah!

To aid this type of objective reading, the reader should mark out or make a note of the important and significant points whilst reading. Towards the end of the book, four pages have been specially allocated for the penning of these notes (see Pg.107); utilizing of which will only make for easy future reference and serve as a constant reminder. *These advices should therefore be kept with us at all times.*

- There are certain words italicized, in bold (written in italics or darker font) and in certain instances underlined, to illustrate a key point or to stress the importance of a particular word or phrase to capture the eye of the reader. The reader should pay special attention to this, for it will enhance the understanding of the subject matter. At times, words are italicized because it is a transliteration of the Arabic or a title of a book.

- The headings and sub headings along with the footnotes and endnotes (source references of the Ahadith, see Pg.111) have been inserted by the translator. The references for most of the ahadith appearing in the book have been identified, through the assistance of Maulana Muhammad Haroon Abasoomar, and are to be found at the end of the book under *References*.

- A brief biography of the three Hazratjees have been included at the end of the book (see Pg.92). Also, the Glossary at the end of the book should be referred to in the instance of not understanding any term used in the book (see Pg.103).

➢ The book must be studied with utmost respect to acquire the *noor* (spiritual light and effulgence) contained within the speaker's words. Nowadays, we have a lot of knowledge (ilm), Alhamdulillah, but that which will actually activate and motivate us to understand and practice Deen is knowledge (ilm) coupled with the noor (spiritual light) of that ilm. This noor will be acquired by reading with utmost respect and with a sincere intention to practice.

I, and all the readers, owe a sincere gratitude to all the senior Ulama and pious elders for taking out time from their hectic schedules to bless us with their foresighted advices in the forewords. These are leading Ulama not only in our country, but who hold a high standing around the globe as well. It is common knowledge that the Ulama and the special friends of Allah Ta'ala (Awliya) are well acquainted and divinely inspired of the spiritual needs of the masses. Hence, the advice of the speaker and those rendered by these Ulama should be studied over and over again with deep deliberation. May Allah Ta'ala keep these pious souls in our midst for a long time and, most importantly, allow us to benefit from their pious personalities, their company and discourses, Aameen.

A special gratitude to Maulana Khatani Sahib who has offered guidance in the preparation of the book, particularly in the proof reading, penning of a foreword, and the printing of the book; to Maulana Imtiaz Kathrada and Mr. Yusuf Karodia, a highly qualified English teacher serving as principal of Zakariyya Muslim School – Stanger, for editing the book; to Maulana Zaahir Hansa for his assistance in the wonderful cover design; to Mufti Zubair Bayat Sahib who produced an extremely inspiring article despite such short notice; to Maulana Ebrahim Muhammad (Kadwa) for editing, his constant valuable guidance and advice especially in

the type-setting; to Maulana Muhammad Haroon Abasoomar for his immense kindness, valuable advice and for being a supportive figure, selflessly sacrificing his time from the very beginning.

I am extremely grateful to Allah Ta'ala for bestowing me this opportunity to serve His pristine Deen in this avenue. I admit my incapability and inefficiency in doing any work, more so in conveying the foresighted and concerned message of a prolific and revered figure like Hazrat Maulana Sa'd Sahib (Damat Barakatuh). Nevertheless, may Allah Ta'ala bless this book and accord it manifold acceptance through the senior Ulama whose great words this book contains, and through those who have assisted in its publication in any way. May Allah Ta'ala make this book a means of enlightening one and all to the importance of this effort, a means of enhancing our sacrifices in this path and a means of creating harmony amongst the various efforts of Deen. May he bestow us to understand that inevitably, all works of Deen are striving for a common cause, i.e. to elevate the Deen of Allah Ta'ala in the world.

On the same note, may Allah Ta'ala protect the book from becoming a tool for opportunists and mischief makers, advancing their evil cause of creating further dissension and disseminating *fitnah*, mischief, trouble and misunderstandings in the Ummat, Aameen.

Great measures have been adopted to make this book as presentable as possible. Several proof readings of the text were conducted to eliminate typographical errors and to make it an easy and more understandable read. Despite these attempts, the book may not be free of errors. We therefore, humbly appeal to the reader whilst studying this book, to submit all suggestions and constructive criticism to the translator, at

[darulmazeed@gmail.com]. May Allah reward you immensely for this, Aameen.

Zeyad Danka
29th Rabiul-Akhir 1431
14th April 2010

UNDERSTANDING ALLAH'S SYSTEM

THE SYSTEM OF HIDĀYAT

My respected brothers, elders and friends! Allah Ta'ala has a set system and pattern. The system is that Allah Ta'ala will employ those individuals as a means of guidance to others, *whose own lives* are in total conformance to the commands of Allah Ta'ala. Therefore, if the practical lives of those who are involved in the effort of Deen are in opposition to Deen, then we are in fact opposing the system of Allah Ta'ala and treading a path on which Allah Ta'ala has not promised any help or results.

There are many workers[4] nowadays, but unfortunately, there are very few who are fulfilling these conditions (Sharaait) which Allah Ta'ala has laid down. Yet, it is Allah's decision that from these people *only* will He take the work of Deen.

Therefore, respected friends, from the outset, it is extremely important for us, including myself, to understand this point. Those who are engaged in the effort of Deen should align their own practical lives to the commands of Allah Ta'ala and should have such a strong connection with Allah Ta'ala that on the basis of this, they are able to connect others to Allah Ta'ala.

Hazrat Maulana Yusuf رحمه الله used to say, "The lives of those who are involved in the effort of Deen are a public life. They no more have an individual and private life."

Hence, we should never segregate our worldly commitments from the effort of Deen, by saying, "My business life, marital life,

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[4] 'Workers' generally refer to those involved in the effort of Da'wat and Tabligh and can also refer to all those actively involved in the various efforts of Deen

domestic life and my conduct in society are my own business. My connection to Tabligh and Deen is only the 40 days, 3 days or whatever period of time I am giving." No, respected friends! This is completely incorrect. Once we are attached to this work and the effort of guidance (hidāyat), then automatically, every aspect of our lives becomes public. It is now collective. It is now going to influence those around us. This is because the object of this work is to present practical Deen before the Ummat.

Allah Ta'ala had tested 30 qualities of Ibrahim ﷺ. These 30 qualities are made reference to in the Quran as well[5]. Finally, when Ibrahim ﷺ was successful and had passed the series of trials, Allah Ta'ala addressed him saying:

إِنِّيْ جَاعِلُكَ لِلنَّاسِ إِمَامًا

"O Ibrahim! I am going to make you a leader (Imam) for the people."[6]

Unfortunately nowadays, an Imam is considered to be the one who only leads the people in salah, whereas, an Imam is in fact the one who leads the people in the various aspects of Deen. Therefore, one's life has to be so firm on Deen that Allah Ta'ala makes one an *Imam* and takes the work of Deen from him.

Hazrat Maulana Yusuf[7] رحمه الله used to say that the general masses are not exposed to our salah, zikrullah, tilawat of Quran, tahajjud,

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[5] The trials and incidents are referred to in Surah 1, verse 124, "When His Rabb (Allah) tested Ibrahim ﷺ with certain words (commands) which he fulfilled". However, the incidents in detail are mentioned in the books of history and tafsir (commentaries of the Quran).

[6] Surah 1, verse 124.

our crying at night, etc. These practices solely involve the servant and his Creator. However, the masses are exposed to and they observe the business transactions of the workers, their social conduct, and their morals and character which are displayed in public.

So, the first and foremost requirement is that our lives conform to the Shariah of Allah Ta'ala. As far as others benefiting from our effort, that is secondary stage. *Remember! Others will only benefit from our effort if the first requirement is fulfilled.* This is Allah Ta'ala's divine system which is established from the Quran and should be borne in mind at all times.

DECISIONS ARE IN OUR HANDS

Respected friends! We have to understand that, throughout the ages, Allah Ta'ala has always based decisions (favourable or unfavourable) in the hands of those who are carrying out the effort of Deen and who are endowed with some type of responsibility.

In the battle of Uhud[8], this decision from Allah Ta'ala was in the hands of the Muslims. The disbelievers were fleeing from the battlefield. A few archers from amongst the Sahabah رضي الله عنهم, who had been appointed by Rasulullah ﷺ to guard the mountain pass of Jabl Rumaat[9] and who were instructed not to move from that position, saw the enemy retreating and the Muslims advancing for the spoils of war. These Sahabah رضي الله عنهم who were endowed with

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[7] Maulana Yusuf رحمه الله is the son of Hazrat Maulana Ilyas رحمه الله. Maulana Yusuf رحمه الله was born in 1917 and passed away in 1955. Refer to Pg. 99 for a more detailed biography.

[8] Name of the second major battle which occurred between the Sahabah رضي الله عنهم and the kuffaar of Makkah, in the year 3 A.H.

[9] Name of a mountain in the area were the battle ensued.

a certain type of responsibility thought that, the order of Rasulullah ﷺ, only pertained to the initial stage of the battle and now it was fine for them to come down. They had this misunderstanding, committed an error and came down. However, in doing so, they broke the directive (usool) issued to them. On this basis, from the jaws of victory, the enemy launched an attack from the mountain pass and consequently, Allah Ta'ala caused all the Sahabah ‎ to suffer (a temporary) defeat.

These incidents transpire so that the rest of the Ummat understands the workings and principles of Allah Ta'ala. It illustrates to us that everything is in the control and hands of those who have assumed responsibility. If we will hand ourselves over totally to the principles of Allah, then Allah Ta'ala will reward us with favourable results. Conversely, if we don't submit to the principles of Allah, Allah Ta'ala will cause us to suffer great losses. Therefore, respected friends, we will have to surrender ourselves completely to the principles of this effort!

REVIVING THE SUNNAH – AN OBJECT OF DA'WAT

Understand that, being able to do this work and surrendering to the principles of this work, does not mean that we just fulfill all the various requirements and needs that are put before us (Takazas). What it actually means is that, we should hand ourselves over to this effort whilst our 24 hour daily lives *also* conform to complete Deen.

Hazrat Maulana Ilyas[10] رحمه الله used to say, "The object of this effort is to bring alive all the sunnats of Rasulullah ﷺ." Allah's hidden

[10] Hazrat Maulana was the initial reviver of this effort of Da'wat. He was born in the year 1886 and passed away 1944. He is also known as the 1st Hazratjee. Refer to Pg. 92 for a more detailed biography.

help and fulfillment of His promises, is dependent on sunnats being in our lives. If sunnats are not in our lives, then it is Allah Ta'ala's decision that the door to His hidden help will be closed on us. This is an absolute reality.

SUNNAH – A DOOR TO HIDĀYAT

The fear and awe which Allah Ta'ala strikes into the hearts of the disbelievers for a Muslim is due to his adherence to the sunnah.

We know the famous incident that by just giving importance to the sunnat of miswaak, that enemy who could not be defeated by swords, were defeated with the fear which permeated their hearts when they saw the Sahabah ﷺ using the miswak.

Allah Ta'ala has kept this type of speciality and power in every sunnat. *If the Ummat adheres to it, they will overcome the enemy to the extent that either, the enemy will enter the fold of Islam by attaining guidance (hidāyat) or they'll stop being an obstacle to the effort of hidāyat (i.e. the effort of Deen).*

Unfortunately nowadays, our thinking has become such that we want Deen to come alive, but that type of Deen which is adulterated and which conforms to the systems of the world. Let us understand fully that, by Allah's Qasm, there is no promise of help from Allah Ta'ala for this type of Deen. We have to bring alive the practical sunnat (way of life of Nabi ﷺ) to receive Allah Ta'ala's help. *Therefore, I am stressing that, the fundamental objective of this effort is to establish sunnats in our lives.*

THE THREE TYPES OF SUNNAH

I will now elaborate and explain that when we talk of sunnat, we mean the complete sunnat. There are three types of sunnats:

1) Sunnat Ibadat - Those relating to the various aspects of worship.
2) Sunnat Aadat - Those pertaining to our daily practical life.
3) Sunnat Da'wat - Those referring to the responsibility of reviving the aspect of Da'wat.

SUNNAT IBADAT

Sunnat Ibadat is all about developing a relationship with Allah Ta'ala. The object of this type of sunnat is that, our relationship with Allah Ta'ala should become so firm that we are conscious of Allah Ta'ala during every second of our lives. The amount of Taqwa a person has is an indication and proof to the extent of his relationship with Allah Ta'ala, *and proportionate to the level of a person's taqwa, will one receive Allah's help enabling him to connect others to Allah Ta'ala.*

So, respected friends! One of the foremost requirements of this effort is that the general masses and especially the workers should acquire perfection in their Ibadat, i.e. perfection of the manner in which one worships Allah Ta'ala. According to the level of sacrifice and exertion in the effort of Deen, will perfection of Ibadat be created whereby we will develop a relationship with Allah Ta'ala.

SUNNAT AADAT

The next type of sunnat is termed as Sunnat Aadat, i.e. the concern of how every aspect of our practical lives can conform to the complete sunnat. As mentioned previously, Hazrat Maulana Ilyas رحمه الله used to say, "The object of this work is to bring alive the sunnats of Rasulullah ﷺ."

Unfortunately, the tragedy which faces us and the difference between us and the Sahabah رضي الله عنهم is that, *the Sahabah* رضي الله عنهم *would*

practice on the sunnat the moment they understood it was sunnat. Today, we are abandoning the sunnats because we have understood them to be merely sunnats. In other words, because it is a sunnat, we deem it acceptable to leave it out whereas the Sahabah ﷺ emulated the sunnat because it was the practice of their Beloved Nabi ﷺ. This mockery and abandoning of the sunnat is something which has become common today.

So, respected friends! We will have to consciously align each and every aspect of our lives, including the fulfillment of our basic necessities, to conform to the sunnat of Rasulullah ﷺ. This is the door by which we will draw the help of Allah Ta'ala.

To leave out practising on the sunnat of Rasulullah ﷺ due to the influence of the environment, is in fact destroying the sunnat of Rasulullah ﷺ. It is very important that we observe the sunnat at all times. This is what is referred to as reviving the sunnat (Ihyaaus sunnat). It must never become our criterion that, "Is it an opportune time to practice on the sunnat now or not?" The one who is practising on the sunnat should never be influenced by the environment, by the occasion or by those observing him. We should never be embarrassed at any place or time to carry out the sunnat. To be embarrassed to carry out the sunnat of Rasulullah ﷺ is in fact a clear sign that we harbour love for the way and style of the enemies of Rasulullah ﷺ. To adopt such a criterion is in fact belittling the sunnat and making it conform to the custom and systems of this world. The person who will make the sunnat conform to the systems of the world will never be able to remain steadfast on Deen. Leave alone staying on Deen, he will in fact begin to change and adulterate Deen. Adulteration in Deen starts at this point, i.e. when we try to make Deen conform to the trend and fashion of the world (Dunya); we want to practise on Deen as long as it does not cause any worldly loss.

Just to have this type of thinking is the door by means of which we will begin to adulterate the Deen of Rasulullah ﷺ.

We'll have to listen attentively and understand this well, for unfortunately, there is much laxity and negligence in us. In fact, such matters don't even cross our minds.

Hazrat Maulana Yusuf رحمه الله used to say, "A sufficient sign to show that a person has now developed laxity and slackness in his Deen (i.e. the value of Deen no more features in his life) is when he becomes content on practising on just a few aspects of Deen." This is a result of one not keeping Rasulullah ﷺ and the Sahabah رضي الله عنهم as his role model and example. Instead, he prefers admiring those lower than him (as far as practising Deen). Such a person will practise on selected aspects of Deen whilst the rest of Deen will disappear from his life.

Therefore, this Sunnat Aadat is to align our 24 hour daily life, with consciousness and deliberation, in conformance to the sunnat of Rasulullah ﷺ. This is a pre-condition to attain Allah Ta'ala's help.

SUNNAT DA'WAT

The third type of sunnat which we have to revive is called Sunnat Da'wat. Understand fully well that, *preservation and protection of the entire Deen depends on this sunnat being alive.*

The first pre-requisite for this type of sunnat is that the desire and need to give da'wat to everyone, without any exclusion, has to become part of our nature. This is the *greatest sunnat* in the life of Rasulullah ﷺ and a *common quality* which existed in the nature of *all* the Ambiya عليهم السلام as well. No one was considered insignificant and unimportant so as to be excluded from their da'wat.

The idea of confining the da'wat to people of one's colour, language, temperament, family or background is something which will destroy the concept of an Ummat. We should never ever consider this. Every person, regardless of what background, colour or language has to be given the da'wat.

Understand full well, we are not inviting people to one group or organization (jamat); that become a member of the 'tablighi jamat'. For, if we invite towards a jamat, then factions, groups and organizations will come into existence. An ummat will not be created in this manner. Our invitation is to Allah Ta'ala and His Rasul ﷺ. Hence, it is imperative that we bring generality (umumiyyat) in our da'wat, i.e. come on to common grounds with everyone so that da'wat can be given to everyone. Our da'wat is a common one which must be given to every individual.

THE INCIDENT OF RASULULLAH ﷺ AND THE HIGHWAY ROBBERS

When Rasulullah ﷺ was undertaking the journey of emigration (Hijrah), Sa'd ؓ told him, "O Nabi of Allah! If you take this particular route, then it is easier and shorter (as compared to the alternate arduous and difficult route which Nabi ﷺ was intending to take). However, there are two highway robbers on this way." Allah's Rasul ﷺ said, "Now, I want to go via this route." He met the two highway robbers and gave them da'wat and consequently, both of them embraced Islam.[ii] *This is the temperament of our work; to lower and blend ourselves amongst the poor, and the general masses in order to work amongst them.*

A POOR SLAVE EMBRACES ISLAM THROUGH THE DA'WAT OF RASULULLAH ﷺ

When Nabi ﷺ returned from Taa'if[11] after being mercilessly persecuted, he sort refuge in a vineyard (a grape orchard). His blessed (Mubarak) feet were bleeding. Here again, despite Utbah and Shaybah, the leaders of the Quraysh, being present, Allah's Rasul ﷺ opted to give da'wat to Addaas, a poor slave.[iii] This was the temperament of Nubuwwat (prophethood). No one was excluded from their da'wat.

This is why we are stressing that more effort should be carried out among the general masses (awam). It is for this reason we notice, the field on which false and deviate forces (batil) concentrate, is the general masses and not specific classes (khawas).

THREE CAUSES FOR PEOPLE RENEGADING

There are three causes why people renegade and leave the fold of Islam:

1) Poverty (Ghurbat) - This is a leading cause.
2) Free time.
3) Ignorance (Jahaalat).

If we will ignore the *poor class* on the assumption that they are poor, then, the false and deviate forces (batil) will draw them away from Deen using *wealth*.

If we leave out the *ignorant*, on the assumption that they are ignorant, then, because of their ignorance, *false and corrupted ideas* (batil) will cause them to abandon Deen.

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[11] Taaif, a town 70kms away from Makkah Mukarramah, which exists till this day. Nabi ﷺ undertook this journey on foot to invite the leaders of the tribes there to Islam but they refused to heed this message.

If we leave out that group which has free time and is *unoccupied*, on the assumption that they are free, then again, *evil practices,* etc. (batil) will occupy their free time drifting them away from Deen. So we cannot leave out any class whatsoever.

QUALITIES TO ADOPT IN DA'WAT

1) GENERALITY (UMUMIYYAT)[12]

We have to bring generality (umumiyyat) in our da'wat. Every individual has to be given the da'wat. I am mentioning this because, unfortunately, our da'wat nowadays has become limited to those individuals who we know will listen to us.

By merely adopting the name of one group or one class of people will create groups and factions. That is, we shouldn't even be calling ourselves 'Tablighi Jamat' or saying that we are members of the 'tablighi jamat (group)'. There are no jamats nor do we belong to any particular group. We are an Ummat and our effort is focused on the entire ummat. There is no basis or grounds for segregation in this ummat.

Hazrat Maulana Ilyas ﷫ used to say, "The mere usage of the word 'jamat' (group) causes disunity and segregation."[13] Thus, we should not even use this word. We are an Ummat. Become an Ummat and give da'wat as an Ummat.

Sayyiduna Abdullah Ibn Masud ﷜ used to define the word Ummat as:

اَلَّذِيْ يُعَلِّمُ النَّاسَ الْخَيْرَ

"Those who teach and spread virtue (are an Ummat)."[iv]

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[12] It refers to giving the da'wat to every individual and not excluding anyone.

[13] Hazrat Maulana Ilyas ﷫ used to say, "There is no name for this effort of Da'wat. However, if I had to name it, I would have called it *Tahreeke Iman*," i.e. the effort whereby Imaan is generated through ones coming out and striving in the path of Allah Ta'ala.

Therefore, remember that the greatest sunnat in the effort of da'wat is that there is generality (umumiyyat) in the da'wat. With us, there is no khususiyyat, i.e. the work is not class or group orientated.

DA'WAT AND TABLIGH – A SOLUTION FOR RACISM

Also remember, the work is not divided into different classes because through this work we want to create an Ummat and rid ourselves from classes. The objective is not that people merely embrace Islam (and that's the end of it). Instead, it is to be followed up by living as an Ummat. Once we start grouping people into classes, the concept of Ummat will come to an end.

Hazrat Maulana Yusuf رحمة الله عليه used to say, "If the level of our worship (Ibadat) is such that it reaches up to the Throne (Arsh) of Allah Ta'ala while we are still divided on the basis of creed, colour, race and nationality, then this situation too is such that if we make dua, Allah's help will not come." We have to break down all these barriers.

In every jamat there should be, Ulama, uneducated people, learned people, rich people, poor people, people of all races, etc. all going out collectively in the path of Allah Ta'ala. This is how a jamat is made and this is how collectiveness and unity (ijtimai'yyat) will come in to our work and into the Ummat.

I therefore say with absolute conviction that, while we are out in the path of Allah Ta'ala, if we merely entertain the thought as to which colour, group, language, etc. this person belongs to, it is sufficient to ward off the help of Allah. This is because Allah Ta'ala says:

يَدُ اللهِ مَعَ الْجَمَاعَةِ

"Allah's help is with a group."[iv]

A jamat is where there is no segregation or perception of difference; rather, it is a collective group.

TOLERANCE AND FORBEARANCE

WHY WAS EVERY NABI A SHEPHERD

Another important aspect in the effort of da'wat is that the workers should develop tolerance and forbearance in their temperaments. This characteristic was a pre-requisite for the Ambiyaa عليهم السلام. Prior to his Nubuwwat, Allah Ta'ala nurtured this quality in them by making every Nabi, a shepherd who would tend to sheep and goats.

Taking care of this particular type of animal is indeed a difficult and challenging task. A sheep is a very weak animal. You cannot ride it neither can you hit it. You cannot even place weighty items on it and make it carry it around for you.

The wisdom for choosing such a weak animal was that, if the Nabi of Allah Ta'ala is able to tolerate this animal's foolishness now, then later on, when dealing with much greater and powerful animals of a higher class, humanity, Allah Ta'ala will make him tolerant over them as well. Since, there too, he will face opposition and hostility and will have to exhibit tolerance.

In Nabi Musa عليه السلام's era, prior to his Nubuwwat, it was a pre-condition for his marriage that he tends to sheep. This was not for a short period but for a lengthy period of 10 years.

فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ

"It will be your choice to complete the ten years, (of service)."[14]

Understand, here again, Musa ﷺ was asked to tend to sheep. This was because a Nabi will come into contact with such people who have neither a relationship nor any desire whatsoever for Deen. He will have to tolerate their faults and opposition to Deen and at the same time be challenged with the task of trying to draw them towards Deen.

So, respected friends, the attributes of the Ambiyaa ﷺ were many but this quality of tolerance and forbearance was an extremely sublime quality of Nubuwwat.

THE TOLERANCE OF NABI ﷺ VERSUS THE HARSH TREATMENT OF ZAID IBN SA'NAH ﷺ

We know the famous incident of Zaid Ibn Sa'nah (also pronounced as Su'nah) ﷺ,[vi] who by merely glancing at Nabi ﷺ, recognized all the attributes (sifaat) that were mentioned in the previously revealed books which were to be found in the final Prophet. However, there was one quality which he could not establish unless he practically dealt with Nabi ﷺ.

He thus extended a loan to Nabi ﷺ. Three days before the payment was due, he assaulted Nabi ﷺ, insulted the Quraish, the family of Nabi ﷺ, and harshly demanded repayment. In this raging situation, what was the reaction of Sayyiduna Umar ﷺ? "I will draw the sword and behead this hypocrite (munafiq)!" For how can he demean and insult Rasulullah ﷺ in this manner. Yet, notice the impeccable response of Rasulullah ﷺ. He rebuked

[14] Surah 28, verse 27.

Umar ﷺ saying, "O Umar! How can you threaten him? The most you could have done was to tell him to request for his repayment in a polite manner and you should have told me to fulfill my duty of repayment. Now that you have threatened him, give him (approximately) 60 kilograms more of dates over and above his due."

Understand brothers, this is the mindset and temperament of Nubuwwat. Our habit, unfortunately, is to be kind and courteous to those who are good to us. This is not the temperament of Nubuwwat. In fact, one of the foremost signs of Nubuwwat is that the person who does wrong to you, you reciprocate with goodness to him[15], so that, *the mere exhibition of your kindness becomes a means of drawing him towards Islam*. Dealing equally with people is not the temperament of Nubuwwat, neither is it the method which will draw others to Islam. Hence, Nabi ﷺ's gift of the dates was to demonstrate to him the real courtesy and consideration of Islam.

Nevertheless, when Sayyiduna Umar ﷺ was handing over the additional 60 kilograms of dates, Zaid ﷺ asked him, "Why are you giving me extra." Umar ﷺ replied that this was the instruction of Rasulullah ﷺ. *I threatened to kill you, so in exchange, I must pay you extra*. Astonished at the conduct of Zaid, Umar ﷺ posed a question, "O Zaid! You are a scholar of the Jews[16], so why did you conduct yourself in such a manner? The response of Zaid ﷺ was, "I noticed all the signs of Nubuwwat just by looking at Rasulullah ﷺ. However, one particular sign was such that I had to deal with Rasulullah ﷺ in order to establish it. And that is, the more intolerant, arrogant and harsh a person behaves towards

[15] This is termed 'Ihsaan', in Arabic.

[16] Being a scholar meant that he would obviously know that Rasulullah ﷺ was the true messenger of Allah Ta'ala, so how can he justify his uncouth behaviour?

Rasulullah ﷺ, the more tolerant and patient Rasulullah ﷺ becomes."

It is not my intention to delve into a long drawn discussion, but our desire is also such that, by the mere dealings of the workers with others (the public), the reality (the immense benefit and importance) of the effort of Da'wat should open up to the masses. This is because; *the masses are affected by the manner the workers deal with them*. Understand this point very well!

Therefore, when Zaid ﷺ heard the reaction of Rasulullah ﷺ, he immediately recited the kalimah and entered into the fold of Islam (i.e. only *after* observing the impeccable response of Rasulullah ﷺ).

NEED FOR ADOPTING THE TEMPERAMENT OF NUBUWWAT

This work is a collective work. People joining this work come from different walks of life. Some are businessmen, farmers, labourers, prominent ones, etc. Some are in politics that later come into this work, whilst others are lawyers. Thus, people will come from different backgrounds and temperaments. However, the prerequisite to getting involved and being accepted in this work is that we sever and forget all those previous temperaments and influences and come on to the complete temperament of Nubuwwat.

This is so because, no matter what the background is, the one who is doing this work is sometimes involved in mashwarah[17]

[17] The Arabic term referring to consulting one another to decide on a matter.

(mutual consultation), at times in gusht[18] and at other times in khidmat[19]. He is going to be faced with different situations, and the only way he will be able to remain steadfast is that he has to make his temperament (mizaaj) conform to the temperament of Nubuwwat. And one sign of this is the quality of forbearance and tolerance.

KINDNESS AND COMPASSION

A TEACHER HAS TO BE COMPASSIONATE

Another important aspect of the temperament of Nubuwwat is the qualities of kindness, compassion and leniency. These were very distinct qualities of the Ambiyaa ﷷ. This is because Allah Ta'ala had sent a Nabi as a teacher. If a teacher is compassionate, he will be able to impart his knowledge. Rasulullah ﷺ has also likened the compassion of a teacher to that of a father, stating:

إِنَّمَا اَنَا لَكُمْ مِثْلُ الْوَالِدِ أُعَلِّمُكُمْ

"I am like a father to you, to teach you."[vii]

That is, a true teacher is one who possesses the kindness and compassion of a father.

Respected friends! In this work of da'wat, there are principles and guidelines of how to work (usool). These are not laws and restrictions. If a person commits murder, lies, steals, drinks liquor, etc. this would amount to a grave sin since it contravenes

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[18] The practice of setting out to meet fellow Muslim brothers for the purpose of Da'wat and Tabligh. People are met at their homes, business places, in public areas, etc.

[19] Refers to being a source of service and help to others, especially while out in the path of Allah.

the restrictions of the Shariah (nusoos & hudood of Shariah). However, if someone goes against a principle or a guideline (usool) of the work, then react with compassion and kindness so that the person may revert to the correct course.

A BEDOUIN URINATES IN MUSJIDUN NABAWI ﷺ

An example of this in the life of Rasulullah ﷺ, was when a Bedouin urinated in the Musjid. The Sahabah ☙ ran to stop him. Now look at the reaction of Rasulullah ﷺ. He said, "Leave him alone! Don't interfere with him. *Allow him to urinate completely.*" Hence, the person relieved himself with total ease.[viii]

Just imagine, Allah's Rasul ﷺ firstly allowed him to continue urinating in the Musjid and thereafter, even overlooked this wrong practice (bê usooli) by merely instructing that the impurity be washed away with a bucket of water. This is the compassion and consideration of a Nabi. He did not say, 'seize him and beat him', 'rebuke him', or 'what is wrong with him that makes him urinate in *our* Musjid (i.e. in Musjidun Nabawi).' So why was Nabi ﷺ's reaction like this? This was because the objective was to teach this person (and a teacher requires compassion).

Nevertheless, Nabi ﷺ sent for the Bedouin and taught him how to respect the Musjid and that it is not a place to relieve oneself. This was the manner in which a Nabi educated the people.

From this we understand that, in this work of Da'wat, there is no such thing as taking people to task, i.e. if a person has committed a (bê usooli), we do not take him to the Shura[20], or present the matter before the mashwarah. The mashwarah or Shura is not a court of justice. We are not there to take people to task. *Remember this point very clearly*. If we adopt this attitude, then

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[20] This refers to a panel of responsible brothers to decide or resolve a matter.

hatred will be created amongst us and the work will not progress. Instead, we will be chasing people away from the effort.

RESPONDING TO THE SHORTCOMINGS OF OTHERS

Yes, if shortcomings and mistakes (bê usooli) do take place, what should be the reaction? We should simply discuss (i.e. make muzakarah) as to what is the correct way of dealing with matters. We should never take anyone to task for such things.

BACKBITING (GHEEBAT) IS WORSE THAN ZINA

Understand that, if you saw a person committing adultery or fornication (zina) and you went and spoke about it to others, the sin of zina which this person committed will be forgiven by Allah Ta'ala but the sin of backbiting, will not be forgiven by Allah Ta'ala. Nabi ﷺ said:

اَلْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا

"Backbiting is worse (a graver sin) than adultery/ fornication (zina)."[ix]

The Sahabah ﷺ were very perplexed by this statement, i.e. zina is such a severe and abhorred sin yet, backbiting is worse than it? Nabi ﷺ responded, "Allah Ta'ala will eventually forgive the fornicator. However, backbiting is the right of the slave of Allah Ta'ala. Allah Ta'ala will not forgive this."

So, my respected friends! When a principle is violated (bê usooli), when a person makes mistakes and errors, what should our reaction be? Our first reaction should be to conceal the fault of this person. Even a cat hides its droppings, so that man, who is

superior to it, realizes that he should be concealing faults and errors and not publicizing them.

This reaction is because our goal is reformation (Islaah) and not mischief. This work is to bring about reformation. It is stated in a hadith:

إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ النَاسِ أَفْسَدْتَهُمْ

"If you pursue the faults of people, you will create friction and dissension (in the Ummat)."[x]

To scrutinize and spread the faults of people is not a road which will bring about reformation. Rather, mischief will be created in the Ummat.

THE INCIDENT OF UMAR ﷺ AND AN ELDERLY MAN

One night, Umar ﷺ went out to the home of an elderly Muslim, in Madinah Munawwarah, who was drinking liquor. Umar ﷺ rebuked him, "I have never seen anything worse than this!" He being such an old person, on the verge of death and yet he is consuming liquor? What was the reaction of this elderly man? He said, "O Umar! I have committed one wrong while you have committed three errors:

1) You have entered the house of a believer without permission.
2) You have climbed over my wall.
3) You have looked for the fault of a Muslim.

Allah Ta'ala has prohibited all three acts in the Quran. When Umar ﷺ heard this rebuke, he began wailing and crying, overwhelmed by the fear of Allah Ta'ala. At the same time, Sayyiduna Abdullah Ibn Masud ﷺ was outside. In order not to

expose this incident to Abdullah Ibn Masud ﷺ, Umar ﷺ took out his shawl and in an attempt to muffle the sound of the sobbing and weeping, put his hand into his mouth.

Umar ﷺ's crying at this juncture was not due to the fault of that person. In fact, it was because of his own mistake which he realized when rebuked by the elderly man.

Another point to note here also is that, Abdullah Ibn Masud ﷺ was one of the special advisors of Umar ﷺ. He used to accompany him everywhere and hence was with him all the time. Yet, when Umar ﷺ came out of the house, even he did not come to know what Umar ﷺ had seen![xi]

May Allah Ta'ala forgive us! Our condition is such that, we see one violation of a principle (bê usooli) and now it becomes our 'job' to tell everyone about it. When we will reveal the shortcomings and mistakes of the workers, we will reduce their status and destroy the trust which others have in them.

Hazrat Maulana Yusuf ﷺ used to say that when you notice the bê usooli of someone, don't become affected by his mistake. Immediately think of the tremendous sacrifice (qurbani) this person has made for Deen. When you will realize the extent of his sacrifice (qurbani), his bê usooli will prove to be trivial in relation to his sacrifice. This will cause you to appreciate this person and in this way, reformation and unity (islah) will be created in the Ummat.

Nevertheless, out of embarrassment, that elderly man stayed away from the gathering of Umar ﷺ for an entire month. Finally, after some time, he mustered the courage and came into the gathering of Sayyiduna Umar ﷺ but sat right at the back hiding himself. Umar ﷺ noticed him and immediately called him closer.

The elderly man thought to himself that the mistake which he had committed was now going to be revealed to everyone and he was going to be disgraced.

Umar ﷺ called him closer and placed his mouth at the earlobe of this elderly man. Umar ﷺ whispered to him, "I take an oath in Allah's name that, I have not told a single person what I had seen that night!" In turn, this person whispered in the ears of Umar ﷺ, "I take an oath in Allah's name that I had repented (made tawbah) and since that night I have not touched a drop of liquor!"

My respected friends, this is the mode and manner in which reformation will come into the Ummat, and this is what is required of us. We have to conceal the faults of others and expound on their good qualities. This was an inherent part of the character and disposition (mizaaj) of the Sahabah ﷺ and the Khulafaa Rashideen[21] ﷺ.

AVOIDING AN EMBARASSING SITUATION

Once, Umar ﷺ was sitting with a group of Sahabah ﷺ when a person passed wind loudly. Umar ﷺ was affected by this, disliked it and out of anger said, "I take a promise (qasm) in Allah Ta'ala and command, that whoever has passed wind should at once go and make wudu!"

Imagine, in a gathering of people, how embarrassing it is for one person to wake up and make wudu. Everyone is going to laugh at him. However, before the person could stand up, Jarir Ibn Abdullah ﷺ immediately whispered in the ears of Umar ﷺ and suggested to him, "O Ameerul Mu'mineen! Won't it be a good

[21] This term refers to the first four khalifas, leaders in Islam, subsequent to the demise of Rasulullah ﷺ; the first been Sayyiduna Abu Bakr ﷺ, then Umar ﷺ followed by Usman ﷺ and Ali ﷺ respectively.

idea if all of us go and make wudu so that no one person in particular gets embarrassed?" It is stated that the entire gathering stood up to make wudu![xii]

By this suggestion, the oath (qasm) of Umar ﷺ was fulfilled and on the same note, that person was also saved from embarrassment. *This was part of the character of the Sahabah ﷺ, that the faults, weaknesses, shortcomings and deficiencies of others were concealed.*

SPIRITUAL ADVANCEMENT THROUGH HAYATUS SAHABAH

Respected friends! These are some of the aspects of the temperament of Nubuwwat. The reformation of the public and the workers will take place by adopting these qualities in their lives.

At this point, I am going to digress. Hazrat Maulana Yusuf ﷺ has, in Hayaatus Sahabah[22], specifically compiled all the various aspects from the life of Nabi ﷺ and the Sahabah ﷺ that are vital for our spiritual progress. This is why, it is extremely important that every worker reads this book regularly. It is also imperative that Hayatus Sahabah be read at all those places where the weekly gatherings (shub Ghuzarees)[23] or where the daily activities are taking place (marakiz)[24]. The reader should be an Aalim who has spent approximately one year in the path of Allah Ta'ala (or has a good understanding of Arabic, etc.)

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[22] A detailed compilation on the lives of the Sahabah ﷺ illustrating their great sacrifices for Deen.

[23] It refers to a particular night spent in the Markaz where Bayans are delivered preparing the listeners to go out in the path of Allah.

[24] It refers to the main centres or Musjids where jamats usually depart from and shub guzarees are held.

The incidents in this book should always be kept in mind so that we understand that our effort has to be done on the line of knowledge. *Our spiritual nurturing (tarbiyat) has to take place in the light of knowledge and through understanding the temperament of Nubuwwat and that of the Sahabah ﷺ.*

We should always consider our effort as our need (for spiritual advancement). On a personal level, the object of this effort is that the workers' own lives come onto Deen. Secondary to this is that, through our effort, it is Allah's promise that others gain guidance (hidāyat).

TWO AVENUES OF BÊ USOOLI

Now, when it comes to the issue of bê usooli, there are two avenues of it:

1) Directed towards the workers.
2) Directed towards the effort of Da'wat.

1) DIRECTED TOWARDS THE WORKERS

The Quran has offered guidelines for both these aspects. The example of the first is where one person injures, wrongs or causes difficulty to another due to his bê usooli. In this case, what is the directive and command for the one engaged in this effort? In such cases, Allah Ta'ala orders Nabi ﷺ:

فَاعْفُ عَنْهُمْ

"Pardon them."[25]

[25] Surah 3, verse 159.

Therefore, if at any stage, the wrong is directed at one, then one must forgive.

This is not the time to mention incidents. Read the relevant books and you will observe the incidents for yourself.

Nevertheless, if we look into the life of Nabi ﷺ, we will notice numerous incidents of how intense difficulty and pain was hurled onto him from family members, acquaintances and from the hypocrites (Munafiqeen). Yet, what was the reaction of Nabi ﷺ? At all times he forgave. He even instructed Umar رضي الله عنه not to draw his sword against a hypocrite (Munafiq) because people considered them to be one of the believers. *Imagine! We cannot even raise the sword against someone who is merely regarded to be one of us!*

NABI ﷺ SEEKING FORGIVENESS FOR A HYPOCRITE

We know the incident where Nabi ﷺ sought forgiveness for a hypocrite (Munafiq). Umar رضي الله عنه told Nabi ﷺ that Allah Ta'ala has prohibited this. Nabi ﷺ replied that Allah Ta'ala did not prohibit this but Allah Ta'ala had given me a choice:[xiii]

إِسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ , إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللّٰهُ لَهُمْ

"(O Muhammad! It makes no difference) whether you seek forgiveness for them (the hypocrites) or do not seek forgiveness for them, for even if you seek forgiveness for them seventy times, Allah will never forgive them."[26]

And I have chosen to ask for forgiveness.

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[26] Surah 9, verse 80.

Now, consider what must have been the compassion of the Nabi who is seeking forgiveness (istighfaar) for a hypocrite (Munafiq)! How much more must he have been begging forgiveness for his followers?

So, one of the pathways of the temperament of prophethood is difficulty. This is a road of hurdles, hardships and all conditions which oppose our nature. Nabi ﷺ told Umar ؓ:

"Remain steadfast on the hardships and difficulties (of this path) for it will lead you to the truth."

Respected brothers! This work is such that we are going to encounter hardships. We will undergo difficulties. So remember, if the wrong is directed to us, then the directive is to forgive and overlook.

2) DIRECTED TOWARDS THE EFFORT OF DA'WAT

Secondly, if the bê usooli is directed towards the work, the command here is to seek forgiveness (istighfaar) for that person. Nowhere is it ever mentioned that, if someone hurls any criticism against the work, then we should go and complain to the mashwarah. Leave aside complaining to a mashwarah, a Nabi of Allah Ta'ala wasn't even allowed to complain to Allah Ta'ala. What did Allah Ta'ala say to Nabi ﷺ in such situations?

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُوْنْ

"The affair is not in your hands. Rather, He (Allah Ta'ala) will either grant them the ability to repent (and become Muslims) or else He will punish them (if He chooses not to guide them), for

they are indeed oppressors (oppressing themselves by not becoming Muslims)."[27]

In yet another verse, Allah Ta'ala commands Nabi ﷺ:

فَاسْتَقِمْ كَمَا أُمِرْتَ

"You remain firm (determined) as you have been commanded (regardless of the wrongs and difficulties that they are subjecting you through)."[28]

These injunctions are there at the same time to teach the Ummat that, "You too should not be complaining."

HARDSHIP IN REALITY IS HIDAYAT

Another fundamental principle for us to remember is that, whatever difficulties and hardships that are tolerated and overcome in this path, Allah Ta'ala has reserved that as a means of guidance (hidayat) for the Ummat. Hence, if someone sincerely desires guidance for the Ummat, then at no moment can he ever detest and complain of the difficulties he encounters in this path.

This is not a road of ease. If we wish to be received by people, and wish to be respected and looked up to, we will become the invited and we will never become the inviters. Those in this path will encounter difficulty and hardship, yet, they will have to overlook, forgive, overcome and seek forgiveness, for themselves and for others.

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[27] Surah 3, verse 128. It is reported that when Nabi ﷺ was wounded during the battle of Uhud and with his tooth broken and blessed face bleeding, he remarked, "How can those people who mete out such harshness to their prophet while he invites them to Allah ever prosper?" This verse was revealed on that occasion.

[28] Surah 11, verse 112.

This is what we will find over and over again in Hayatus Sahabah. That is why, part of our daily individual reading (infiradee mutala'ah), is that, with concentration, deriving lessons, we should read a few incidents of Hayatus Sahabah. If we do not read, our work will become very confined and limited. We will be involved in a few aspects of Deen and think that we are doing Tabligh. This is why Hazrat Maulana Yusuf ﷫ used to say, "The object of the work is not merely to cause a few branches or selected aspects of Deen to spread, but the actual object of the work is that the entire Deen of Muhammad ﷺ and the practices of the Sahabah ﷢ are revived and flourish."

SABR TILL THE QABR

This work is such that it is said, "The grave (Qabr) or field of effort (maydaan) of a Daa'ee is in patience (sabr)", i.e. we have to persevere and endure so much that, eventually we die in the state of persevering for Allah's Deen. When Nabi ﷺ passed away, his own shield and armour were given in exchange of a loan which he had taken. Consequently, Nabi ﷺ passed away as a debtor.

Such difficulty and hardship was endured so that the Ummat can learn that by undergoing difficulty, this will lead to inner perfection. Our nurturing will take place in this.

2) MASHWARAH

MASHWARAH IS FOR COLLECTIVE ISSUES

One more thing I would like to add is that, mashwarah is for the collective aspects of the work. The mashwarah is not there to discuss the individual problems of the people. If we are going to do this, disunity will come about in the work and the actual objective of mashwarah will be lost.

INCIDENT OF NABI ﷺ AND A SAHABI BUYING A GOAT

Once, a Sahabi ؓ was buying a goat. The seller was adamant not to reduce the price. The buyer was insisting on a discount. Allah's Nabi ﷺ passed by and overheard this discussion. The buyer requested Nabi ﷺ to ask him to reduce the price. What was the reaction of Nabi ﷺ? He raised his hands up to the heavens and said, "O Allah! Protect me. I don't want to meet You as an oppressor (Zalim)." Nabi ﷺ explains that if he had told this person to sell the article at a reduced price, being a command, he would have been compelled to sell the item at a reduced price and this would amount to oppression.

Thus, the unity of the Ummat is something fundamental. Mashwarah is instituted for this very reason, to preserve the unity of the Ummat.

Again, understand that mashwarah is there to discuss the collective aspects of the work. Let's leave the mashwarah for this. It is not a place of complaint and to reveal the personal problems of the workers. Personal problems should be discussed at some other occasion. If we continue with this improper approach to mashwarah, disunity will be created in our work.

KEEP THE HEART CLEAN

Therefore, our hearts have to be clean with regards to our fellow workers (saathies). Do not harbour malice, ill-feeling nor look down upon anyone. This is also a condition for our own spiritual upliftment. Nabi ﷺ exhorted the Sahabah رضي الله عنهم:

"Do not inform me of the shortcomings of others because I want to come in front of you whilst my heart is clean towards everyone."

He was a Nabi of Allah. Allah Ta'ala had already informed him, via wahi (revelation) that so and so is a hypocrite (munafiq), so and so has such schemes, etc. Yet, despite this, Nabi ﷺ instructed the Sahabah رضي الله عنهم, "Do not report the faults of others before me." In this way, unity will be preserved.

THE FOUR MEDIUMS OF UNITY IN CRUX

To reiterate, in crux, there are four mediums (asbaab) for unity:

1) To have compassion, leniency, and softness in our character.

2) If a wrong (bê usooli) is directed at us, then we should forgive and overlook, and if it is directed at the work, then we should seek forgiveness for that person.

3) When the wrong is taking place, make dua to Allah Ta'ala because the nurturer and guide (Murabbi) is Allah.

4) To make a concerted effort to bring mashwarah alive.

Respected brothers! These four things are fundamental and are the means by which unity will be created. You can equate them to the four tyres of a car. If you don't have any tyre, then obviously that car will not be able to move. Similarly, all these

four aspects have to be found, and more importantly the fourth aspect, i.e. the mashwarah.

IMPORTANCE OF MASHWARAH

Allah Ta'ala has commanded us in the Holy Quran to adopt mashwarah and has coupled this command with the command of salah in order to exhibit its importance.

وَشَاوِرْهُمْ فِي ٱلْأَمْرِ

"And consult them (the Sahabah) in the (various) matters."[29]

In this ayat, where the command of mashwarah came, Allah Ta'ala did not mention about jihad, or Haj or zakat. These aspects were not mentioned in order to make the Ummat understand that just as salah is a collective effort (Ijtimaee Amal)[30], in the same way, mashwarah is a collective effort for the entire Ummat.

There are great similarities between the two. In salah, there is an Imam and there are followers (Muqtadis). In the same way, in a mashwarah, you have the one making the decision (Faysel) and those forwarding their opinions.

In salah, if the Imam makes a mistake, he is corrected by the followers (Muqtadis). In the same way, in mashwarah, if the one deciding makes a mistake, the rest of the brothers will remind him. Hence, mashwarah is also something which should be collective.

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[29] Surah 3, verse 159.

[30] It refers to those practices which are performed jointly. Going out for ghusht, Ta'leem, Bayans, etc. form part of this.

MAKING THE MASHWARAH COLLECTIVE

I wish to stress on the point of making our mashwaras collective. There are two meanings to 'collective'.

1) Sacrificing our needs to attend the mashwarah
2) Taking the opinion of everyone

THE FIRST MEANING OF COLLECTIVE

The first meaning of 'collective', which is extremely important, is that we sacrifice our schedule and avail ourselves for mashwarah.

Sacrifice is necessary because Allah Ta'ala has promised:

وَالَّذِيْنَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"We will most definitely open up our avenues of insight and guidance (hidayat) for those who exert themselves in our cause."[31]

In other places where Allah Ta'ala talks about and uses the word avenue or road (sabeel), the word is used in the singular sense. However, when used in the context of sacrifice and exertion, Allah Ta'ala uses the word in the plural sense, many roads (subul), i.e. since sacrifice is given, Allah Ta'ala will reward one to a greater extent.

What is meant by this is that from among the numerous branches (a'maal) of the effort of Da'wat, Allah Ta'ala will open the reality of that particular amal which he dedicates and sacrifices himself for. Guidance is not guaranteed for an amal which is done

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[31] Surah 29, verse 69.

without exertion. Therefore, every aspect (amal) of this effort of Da'wat has to be done with complete sacrifice (mujahadah).

Hazrat Maulana Ilyas ﷺ used to say, "Allah Ta'ala is very great, and the roads of the work of Allah Ta'ala are also very great." Remember, mashwarah is also included in the 'roads' which Allah Ta'ala talks about.

CELL PHONES ARE DESTROYING MASHWARAH

Nowadays, it has become our nature that we are looking for the easy way out. Mobile phones have practically destroyed our mashwarah. Let us analyze this:

Sometimes, while the mashwarah is in progress, we phone a person who is busy in his shop, involved in the Dunya, and ask his opinion regarding a particular matter. At times, someone may perhaps be sitting at home; we phone him and ask him for his opinion. *What kind of an opinion is he going to give when he is involved in the Dunya?*

THE OBJECT OF MASHWARAH IS TO GAIN DIVINE INSPIRATION (ILHAM)

Respected brothers! We have to understand that the object of mashwarah is to gain divine inspiration (ilham) from Allah. Inspiration is obtained through exertion and sacrifice. Those people who in reality have not made the desired sacrifice to gain the divine inspiration which Allah Ta'ala has promised over mashwarah, what kind of an opinion are they going to present? *Remember! Mashwarah is not based on experience that we just ask those who have experience. It is Allah's work, so we will have to sacrifice and consult those who have made sacrifice because Allah Ta'ala has promised in the Quran:*

وَالَّذِيْنَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"We will most definitely open up our avenues of insight and guidance (hidayat) for those who exert themselves in our cause."

At all costs, let us make our mashwarah a collective one. Make sacrifice and avail ourselves to participate in the mashwarah. We want to exert ourselves so that Allah Ta'ala divinely inspires us and opens up the understanding of this work on a higher level. Otherwise, our work will stagnate on one level and it will become a routine.

AN EXCEPTION

Yes, whilst we should try our utmost not to conduct mashwarah over the telephone, sometimes situations do arise where somebody is ill, and his opinion is needed. In this instance, make a jamat and go to that person. This is how we will bring exertion and sacrifice (mujahadah) in our work and this is how the hearts will be united.

We have to make mashwarah with the intention of doing the work. Mashwarah is not just to have discussions; rather it is to bring the work alive. Allah Ta'ala will open up the understanding of this work for the one that does the work with mashwarah.

We know the famous incident at the time of Rasulullah ﷺ with regards to the Azaan, regarding how people should be called for salah. The Sahabah ﷺ presented different opinions.[xiv] Some said, "We should light a fire". Others said, "We should blow a trumpet." Some even suggested beating a drum, etc. Nabi ﷺ did not accept any of these because they were imitating the other nations. By lighting the fire, this would be imitating the fire

worshippers, and by beating the drums, this would be imitating the Christians, and it would be tantamount to imitating the Jews by blowing the trumpet.

THOUGHT-PROVOKING INCIDENTS

Once, Munshie Basheer Sahib ﵀ (a senior worker of the Nizamuddin Markaz) said that, on one occasion, Hazrat Maulana Yusuf ﵀ became very angry with him. It was due to this:

There was one companion (saathie) who lived in a very distant area in the south of Delhi (from the district of Kerala). This brother took a train and specifically travelled all the way from South Delhi to inquire from Hazrat Maulana Yusuf ﵀ about a very simple issue pertaining to gusht or something else. After asking the question, he got ready and sought permission to return. Realizing that this person had come, just to ask one question, from so far at so much of expense, Munshie Basheer Sahib ﵀ asked him, "You have undergone such a long journey! Why didn't you just write or send a letter with someone?" Hazrat Maulana Yusuf ﵀ became extremely angry at this question and retorted, *"This person will be able to understand this issue, apply it and make others understand it because of the sacrifice he made in order to acquire this particular knowledge."*

There is permission to use faxes and letters. Nonetheless, here too, when Nabi ﷺ wrote a letter to the kings and rulers of that time, he would send groups (jamats) with. At times, delegations would even come to Madinah Munawwarah, specifically, to ask about certain issues.

Thus, we have to revive the aspect of sacrifice in our work and abstain from seeking loopholes and ease as far as possible.

GOING TO THE MASJID BY CAR OR FOOT?

We have to use our limbs in this work, for in the utilization of each of these limbs, Allah Ta'ala is going to reward us. We have handed over our work to machines. We have degenerated to this extent that once; I was walking to the Musjid when someone suggested we go by car. I replied, "What sin did the tyres commit? Our feet have committed sins. When we will walk to the Musjid, the sins of our feet will be forgiven by Allah!"

My dear brothers! Sacrifice and enduring difficulties is an objective of our work. By staying away from these loopholes and comfort as much as possible, we will be divinely inspired and guided in doing the work. We will receive inspiration and Allah's help in this work proportionate to our proximity to the sunnat. Ultimately, we will have to take our work closer and closer to the sunnat.

Nevertheless, Allah's Rasool ﷺ did not accept any of these opinions about the fire, trumpet, drums, etc. The Sahabah ؓ went away. Sayyiduna Abdullah Ibn Zaid Ibn Abdi Rabbih ؓ was very concerned and in that concern (fikr), and mental exertion (mujaahadah), he fell asleep. Allah Ta'ala taught him the Azaan, in his dream, via an angel. He came back to Nabi ﷺ. Nabi ﷺ immediately responded, "This is from Allah. This is true." He then commanded Bilal ؓ to call out the azan.

From this, there is one very important point to understand. It is not necessary that the one, who gives the opinion, has the right to carry out the work. Due to the concern of Sayyiduna Abdullah Ibn Zaid Ibn Abdi Rabbih ؓ, Allah Ta'ala opened up the azaan to him. And as for Sayyiduna Bilal ؓ, due to the difficulties and hardships which he endured due to believing in the oneness of Allah, Allah Ta'ala accorded him the grand position of being the

Muazzin. *Hence, Allah Ta'ala will accept the one who has endured greater sacrifice, for the effort of da'wat!*

Similarly, respected brothers! Like azaan, Mashwarah is also a collective amal. The aspects to be discussed in mashwarah are:

a) What duties are there to fulfill? What is the way forward (takazas)?
b) Who should carry them out?
c) How should the task be carried out?

Everyone will share in enacting these responsibilities.

MASHWARAH – A MEANS OF UNITY

Hazrat Maulana Yusuf ﷫ used to say, "Mashwarah is a means by which the hearts will be united." It is not just to solve a problem or merely arrive at a decision. For this to happen, we will have to take the opinions of everyone. We will go to the person and say, "Brother, this is what we have thought of (mention the opinions). So what is your opinion?"

Hazrat Maulana Yusuf ﷫ used to also say, "If we do not take the opinion of someone, how else do we expect to take work from that person? Therefore, we will have to make some sacrifice when making mashwarah. By making a sacrifice, Allah Ta'ala will inspire and teach us how to do the work!

THE SECOND MEANING OF COLLECTIVE

Respected friends! The second meaning of making mashwarah collective is that we should take the opinion of everyone.

We have to understand that to establish the Deen of Allah Ta'ala and to bring it alive in the world is a compulsory command of Allah Ta'ala that is directed to every Ummati. This is not the

responsibility of the 'Tabligh Jamat'. Every Ummati is charged with this responsibility. Mashwarah is made for this purpose, i.e. to see how complete Deen comes alive in the whole world. Mashwarah is not just there for the distribution of duties (intizamat).

AN INCIDENT ILLUSTRATING THAT THE DAILY MASHWARAH IS FOR EVERY MUSALLEE

Once, we were on a journey and we stopped at a musjid for Asr Salah. The Musjid was very large. There were about 15-20 minutes left for jamat. We entered the Musjid and found many people involved in different a'maal. Some were engaged in zikr, some in tilawat, some were making wudhu, whilst others were resting, etc.

However, in one corner of the Musjid, there sat a small group of people. They recognized us and came to greet us. We asked them who they were and what were they doing. They said, "We are the Musjidwaar Jamat[32], i.e. and were therefore engaged in mashwarah." We further enquired, "Does 'Musjidwaar Jamat' refer to the 'Tabligh Jamat' or is every believer (mu'min) part of the 'Musjidwaar' effort? Again we asked, "This is such a large Musjid, why are the others not participating in the mashwarah since mashwarah is the responsibility of every Mu'min. Allah Ta'ala says:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ

[32] It refers to those people who activate the Musjid with the various practices of Deen.

"Only those should attend (and care for) Allah's place of worship who believe in Allah and the Last Day, who establish salah, who pay Zakat and who fear Allah only."[33]

From this verse we understand that to establish the various amal's of the Musjid (Musjid Aabadi), is the responsibility of every believer in Allah (mu'min i.e. every reciter of the kalimah).

Their response was, "These people are not in the Tabligh Jamat. These are not Tabligh people." So, I went to the pulpit (mimbar) and made an announcement that we want to make a very important mashwarah. Everyone gathered and I said to them, "Today we want to make mashwarah of how the Deen of Allah Ta'ala can be revived in the entire world. We are making mashwarah of business, worldly affairs and now we will have to make mashwarah for the Deen of Allah Ta'ala." They responded by saying, "We come five times a day to this Musjid and no one has ever invited us for this mashwarah. We thought mashwarah to be exclusive for the Tabligh Jamat."

Mashwarah is a practice (amal) of the Musjid. To activate the Musjid with a'maal is every Mumin's responsibility. So, let us make our mashwarah collective.

CONCEALING MATTERS FROM THE MASHWARAH

Another aspect to bear in mind is that when making mashwarah, we should not conceal anything from the rest of the group.

[33] Surah 9, verse 18.

INSISTING ON ONE'S OPINION

Take the opinion of everyone and never become adamant on your own opinion. To become adamant on your opinion is to rely on yourself which is closing the door of help from Allah Ta'ala. A person, who relies on himself or thinks highly of his opinion, will neither make mashwarah nor istikharah, i.e. he will not ask from Allah Ta'ala nor from others since the object of these two practices is to acquire help and guidance from Allah.

Sayyiduna Umar ﷺ is referred to as 'Mulham', the inspired one of this Ummat.[xv] More than 20 acts were made compulsory (fardh) on this Ummat due to the inspiration and suggestion of Sayyiduna Umar ﷺ. Among these were, the prohibitions of liquor, the laws of hijab, etc. yet, Umar ﷺ would address his companions when sitting for mashwarah and say, "I am one of you, so now, you must tell me what to do."

There was only one occasion, in Hudaybiyyah that Umar ﷺ insisted on his opinion that the Muslims were on the truth and must therefore proceed for Umrah. However, he would subsequently say that because of insisting on his opinion on that day, he has done so much of a'maal and given so much of charity (sadaqah) so that Allah Ta'ala may forgive him. So we cannot become adamant and insistent on our own opinion.

The one who gives his opinion is like the one asking or requesting and thus, he will not be taken to task. If there is a problem or some harm which comes about as a result of this opinion, then he had merely forwarded an opinion and would not be taken to task. If his opinion is of any benefit, then he will receive the reward of it from Allah Ta'ala. So do not insist on your opinion.

If your opinion is accepted, then seek forgiveness from Allah Ta'ala so that pride does not get the better of you. Due to this

seeking of forgiveness (istighfaar), blessings (khair & barakah) will come into existence. Conversely, if your opinion is not accepted, then be grateful (make shukr) that at least no harm would come upon the work due to your opinion.

Unfortunately nowadays, people complain (make sabr), that their opinion was not accepted. For how long will one continue making sabr in this manner? Eventually, he will start fighting and arguing. Where we are supposed to be making shukr, we are making sabr. Sabr is where your right has been usurped.

Respected brothers! After rendering your opinion, then whether it is accepted or not, is not your right. This is not an election or an appointment. To render your vote at an election is your right. To render your opinion in the mashwarah is the right of the work and not your individual right.

Understand it from this example, that if the Imam makes a mistake in salah, whose *right* is it to correct him (luqmah)? It is neither the right of the Imam nor that of the Muqtadi. It is the right of the salah because the salah has to be correct. That is why the correction is given. Thus, when the muqtadis are correcting the Imam, they will have to be very careful of whether they are giving the right correction or not, since they have to ensure that ultimately the salah becomes correct.

In the same manner, when rendering your opinion, it is the right of the work and not your individual right, i.e. to ensure that the work comes onto the proper pattern (nahj). It is not a question of whether your opinion is accepted or not. It is a matter of being a well wisher for the work. Therefore, do not be adamant and insistent on your opinion. If it is accepted, seek Allah Ta'ala's forgiveness (istighfar), and if it is rejected, be grateful to Allah Ta'ala (make shukr).

TWO TYPES OF DESIRES

People tend to insist on their opinion because they want to fulfill their zeal and desires. We have to learn to sacrifice our zeal and desires. Remember, there are two types of desires:

1) The unlawful desires.
2) The lawful desires.

THE FIRST TYPE – ABSTAINING FROM THE IMPERMISSIBLE

This refers to abstaining from the *impermissible desires,* i.e. to stay away from zina, liquor, etc. This is surely a good act which Allah Ta'ala will reward us for.

THE SECOND TYPE – ABSTAINING FROM THE PERMISSIBLE

This refers to abstaining from lawful desires. *This is an even higher level of worship (Ibadat) and obedience (Ita'at) than the first type, i.e. to stay away and sacrifice one's permissible desires for the pleasure of Allah Ta'ala.* There are numerous incidents which illustrate this.

There was one woman who suffered from leprosy. She would make tawaf of the ka'bah but due to her illness (leprosy), she was a source of discomfort to others. Umar ﷺ requested her to abstain from making tawaf and to remain in her home. Imagine! Tawaf is such a great act of worship (ibadat), so can we imagine the intense love she possessed for it. Nevertheless, she abstained from this and remained in her home.

Consequently, after the demise of Umar ﷺ, someone told her that the one who has issued this command has passed away and now you can come out again. What was her response? She says, "How is it possible that when the leader (ameer) is alive, I obey him, and when he has passed away, I disobey him." So, to

sacrifice one's permissible desire is a higher level of obedience (Ita'at).

All that has been mentioned thus far is the means (asbaab) of preserving the unity of mankind (ijtima'iyyat).

3) WORKING TOGETHER (JAAMI'YYAT)

DA'WAT, TALEEM AND TASAWWUF ARE HARMONIOUS

We should understand all aspects of this work. Another very special quality to be found in this work is jaami'iyyat, i.e. to unite all works of Deen taking place in the world, all the various branches. <u>*This is the greatest and most essential aspect and quality of this work.*</u>

We have absolutely no objection whatsoever to the works of Deen that are taking place in the world. We have to be very careful about our speech and utterances. Respected brothers! We have absolutely no right whatsoever to denigrate, to belittle, to reject and rundown the benefit of any other aspect of Deen whether this is done via our speech or our thought. This is something which will bring about disunity in the Ummat. We are here to collaborate, work with others and bring everyone together. There is absolutely no basis, ground and permission to look down on any aspect of Deen.

Understand that Ta'leem (Tadrees), Tabligh, Taswwuf are all the works of Nubbuwwat. Only a foolish person will consider one aspect of Nubuwwat in conflict to another aspect of the work of Nubuwwat. In my opinion, I do not see any one more foolish and ignorant than this (it is the height of ignorance).

THE EFFORT OF DA'WAT – BACKBONE OF DEEN

Yes, every branch of Deen will come alive through Da'wat. This is the reality of the matter (haq) and an undeniable effect of this work!

Now, understand this very well! When the object of this work (of Da'wat) is to produce this result, then how can this effort ever conflict another branch of Deen?

I am explaining this very clearly! Again, understand that to deny the benefit of any branch of Deen, to belittle and insult it is something for which there is absolutely no scope and permission (ijazat).

In fact, we should even abstain from speaking against even the baatil (deviated) sects as well. Allah Ta'ala says in the Holy Quran.

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًا بِغَيْرِ عِلْمٍ

"Do not insult any of the (idols and deities) who they (the non-believers) worship instead of Allah, for (in retaliation) they shall insult Allah out of enmity and without knowledge (without realizing the gravity of their actions)."[34]

Once, Nabi ﷺ instructed the Sahabah ؓ, "Do not swear your parents." What was the response of the Sahabah ؓ? "O Rasulullah! Who will insult his own parents?" Nabi ﷺ said, "You will swear somebody else's father and mother and in response, he will insult your father and mother." So by insulting his father you have in fact insulted your own father. This is the guidance (hidayat) given to us by the Quran.

[34] Surah 6, verse 108.

NEED FOR BEING BROAD-MINDED AND ACCOMMODATING

We have to be very broad-minded in this work. In this way we will progress. We cannot be narrow-minded because this would be paving the way for fragmentation and disunity in the Ummat.

I will illustrate this to you with one example. There was a companion (saathie) who owned a material shop. Somebody came and asked him, "How much is one meter?" He said, "100 rupees." "Is there any discount?" asked the buyer. The answer was, "No!" The shopkeeper then looked at him carefully and realized that he had gone out for 40 days (chilla) with this person last year. "Yes, you are a 'jamat brother'." Realizing this, he said, "You can have it for 50 Rupees." The buyer was obviously happy.

A little while later somebody else came into the shop. This person was involved in a different branch of Deen and was well known in that branch. He too asked regarding the same item and, "100 Rupees a meter", was the reply. "Will you make it less?" the man asked, "Not at all. I will not give you any discount on the price!" was the reply.

The transactions were totally erroneous. Where he was supposed to *display kindness and consideration* (ihsaan), there he stuck to the *principle of his business* and, where he was supposed to stick to *business principles* (muamalah), there he made *Ihsaan*. Respected brothers! In this manner, factions such as 'Tabligh Jamat' will come about. An Ummat will not be created.

Respected friends! Where someone is not involved in this effort, we ought to show him *kindness and compassion* (ihsaan) so that he comes closer to this blessed work. Someone who is already involved in the work, so as to preserve our relationship with him,

we deal with him in an *equitable fashion*. Here, in the second instance, *ihsaan* is not required because by dealing equitably, relationships are preserved, and by showing *ihsaan*, relationships are engendered and built up.

It is mentioned in a Hadith that a sign of Qiyamah is when people will make salaam to each other on the basis of relationships that they have with one another. Hence, it should never happen that we meet our fellow workers (saathies) with a very loud salaam; embrace them and greet them yet, on the contrary, when we meet someone else, we do not even make salam to him.

These reminders (muzakarahs) which we are listening to are there because, unfortunately, to a large extent we forget to recall and remember these aspects. We have to keep them in mind at all times. These aspects which are being presented to us are there for our spiritual nurturing and reformation (Uloom of Tarbiyyah). Our nurturing is on these qualities of ijtimaiyyat, jaamiyyat, etc. since it is fundamentally important that we bring an Ummat into existence, i.e. a unified group and not one of factions and groups. This is what will draw the help of Allah!

The Bayan of Hazrat Maulana Sa'd Sahib ends here

PARTING ADVICE

MAULANA ZUBAIR SAHIB[35]

THE WORK OF THE AMBIYAA عليهم السلام

There are one or two things which I want to present to you. It is through Allah Ta'ala's kindness and favour, that He has indeed blessed us with this great wealth, i.e. this association (nisbat) with the effort of Da'wat. This is such a wealth and work which Allah Ta'ala blessed all the Ambiyaa عليهم السلام with. Through the blessing (Barakah) of Nabi ﷺ, Allah Ta'ala has favoured and blessed us with this great responsibility.

ACKNOWLEDGE YOUR SHORTCOMINGS

Undoubtedly, we are great sinners full of shortcomings and weaknesses. We cannot fulfill the right of this work. Therefore, we should, from the bottom of our hearts, beseech and beg Allah Ta'ala for his forgiveness. Allah Ta'ala loves when His slaves beg and beseech His forgiveness.

We have to exert ourselves in this work and coupled with this, acknowledge our weaknesses and shortcomings and keep on asking Allah Ta'ala for his forgiveness. If we do so, accordingly Allah Ta'ala will overlook our faults and favour us by taking more work from us. *Hence, we have to develop the habit of continuously making dua.*

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[35] The first address was by Hazrat Maulana Sa'd Sahib. Thereafter, to conclude the programme, Hazrat Maulana Zubair Sahib, the illustrious son of Hazratjee Maulana In'aamul Hasan Sahib رحمه الله addressed the audience. His talk was followed by the final dua which he also rendered. Maulana Zubair Sahib is also one of the senior Shura members of the world in the effort of Da'wat and Tabligh.

Every work has etiquettes and principles. This work also has principles. If we abide by the etiquettes, we will benefit from the work and Allah Ta'ala will also show us results. Conversely, if we disregard the principles, then neither will we benefit nor will any results become apparent.

UNITY OF HEART

From amongst the principles of this work, one fundamental principle (usool) is unity of the hearts. If there is unity, then there will be progress in the work. If the hearts are disunited, harbouring enmity, malice, hatred, etc. for one another, then outwardly it may appear that a lot of work is taking place but in reality, there will be no progress and Allah Ta'ala will deprive us of His help.

TRUE HUMILITY (TAWADHU)

The unity of the hearts is dependent on *qualities* (sifat). It is not dependent on *personalities*. Amongst the qualities which we have to engender among ourselves and of importance is humility. That is, to humble and lower ourselves to the extent that we consider ourselves most insignificant. The more we humble ourselves, the more Allah Ta'ala will elevate us, take work from us and even place our love in the hearts of people, i.e. people will have a liking for us.[36]

It is very easy to offer lip service to the fact that one is very humble, low and insignificant. However, true humility is humility of the heart. To be convinced in our heart that we are most

[36] The intention here should be in order that the very people who develop a liking for us become receptive to our approach and ultimately accept our da'wat resulting in their (and the inviters') progress in Din. These intentions should be clear of any worldly motive such as popularity, etc. Nabi ﷺ would also make a similar dua for this very reason also.

inferior and others are better than us. Each and everyone's affair is with Allah Ta'ala and Allah Ta'ala knows what is in the heart.

There are many people who we think are low and insignificant, yet, in the sight of Allah Ta'ala, they enjoy such lofty status that if they have to take an oath, Allah Ta'ala will fulfill their oath. That is why we should think low of ourselves.

Have this fear that I do not know for which mistake of mine Allah Ta'ala is going to take me to task? When it comes to others, we should think that they are superior to me and better than me. I do not know which action of this person Allah Ta'ala may like and as a result of which Allah Ta'ala forgives him.

The affair of everyone is with Allah Ta'ala and not with our fellow human beings. Each one will have to stand before Allah Ta'ala and will have to give an account for his actions. That is why we have absolutely no right to think that others are inferior to us, to scold and to rebuke them.

Each one should have this fear, "I do not know what is going to happen to me", and "I do not know whether my actions are accepted by Allah." That is why we should excessively ask for forgiveness from Allah Ta'ala for not fulfilling the right of this great work.

FIVE ADVICES OF HAZRAT MAULANA YUSUF رحمة الله عليه

What is very important is the five essential guidelines which Hazratjee Hazrat Maulana Yusuf رحمة الله عليه used to say, "Carry on doing (the work), carry on fearing, carry on crying, carry on asking and carry on being obedient." (Analyzing this statement:)

Firstly - We have to continue working because this is a responsibility which is given to us.

Secondly & thirdly - We should fear and cry because we do not know upon which shortcoming or disregard for a particular principle (usool) of this work that will result in us being deprived of this work.

Fourthly – What should we carry on crying and asking for? We should continue crying and begging for acceptance, steadfastness (istiqamat), to keep in conformance to mashwarah, to become humble, etc.

Fifthly - Asking for obedience so that Allah Ta'ala keeps us in this work till death.

MOULD YOURSELF ON SUNNAH

We have to try and immerse ourselves in the sunnat of Rasulullah ﷺ. Nabi ﷺ has practically demonstrated to us the correct and perfect manner of doing each and every thing. So let us colour and mould ourselves in the mould of Rasulullah ﷺ. The closer we align our life onto the sunnat, the closer we will be to Nabi ﷺ on the day of Judgement, and the more beloved to Allah Ta'ala.

Conversely, the person whose life is distant from the sunnat, will be deprived of the mercy of Allah Ta'ala and nearness of Nabi ﷺ.

BE REGULAR WITH ALL A'MAAL

Together with this, we have to be conscious and regular with our individual practices (*infiradee ma'mulaat*)[37]. It should never be such that we only pay attention to the collective programmes (*ijtimaee a'maal*) and neglect the *infiradee a'maal*. By being regular with our *ijtimaee a'maal*, we will gain advancement and strength to do our *infiradee a'maal*, and through the *infiradee*

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[37] It refers to those practices which are performed individually. These include Tilawat of the Quran, Zikrullah, Dua, etc. It is of essence that the recommended portion be completed daily.

a'maal, life and consciousness will be created in the *ijtimaee a'maal*. Thus, each one of us will have to ensure that we practically bring these a'maal into our lives.

As far as others are concerned, we have to encourage them and create the desire in them for doing these a'maal. We cannot scold, compel nor warn them. Whether others do it or not, we will have to be strict on ourselves in trying to bring these practices into our lives.

We should be regular with our *tasbeehaat*[38] and developing a relationship with Allah Ta'ala. By being steadfast on our ibadaat, we will develop the closeness of Allah Ta'ala. *When these qualities are there, my respected friends, will the help of Allah Ta'ala come*.

IKHLAAS

Whatever we do, we should do it for the pleasure of Allah Ta'ala. This is termed as sincerity (ikhlaas). Each one should have this desire that Allah Ta'ala must accept (my actions) because our success and salvation is based on the acceptance of Allah Ta'ala. On the other hand, if Allah Ta'ala does not accept us or our actions, then there is no greater loss than that.

Get up in the dead of night and make dua to Allah Ta'ala. The special mercy of Allah Ta'ala is directed to us in the dead of night. Allah Ta'ala announces at such a time that, "Who is there that wants my forgiveness? Who is there with a need that I may fulfill?" So we don't know whose crying, action and dua is beloved and accepted by Allah Ta'ala. Hence, we should get up in the dead of night and apply ourselves in dua.

[38] It refers to those portions of zikr which are recommended to be recited daily, see Glossary on Pg. 103 for details.

The door to Allah's mercy is opened through crying. The more we increase our crying and begging to Allah Ta'ala, the quicker Allah's door of mercy will be flung open. Each one should be worried about himself, i.e. to apply himself more, and exert himself more in dua and crying before Allah Ta'ala.

May Allah Ta'ala accept us and give us the ability to remain in this work right up to our death with sincerity (ikhlaas), Aameen.

DA'WAT – THE OBJECT OF OUR LIVES

The main thing though is that we make the effort of Deen the object of our lives. Working and acquiring a livelihood are engagements which are necessities of life. This is of secondary importance in one's life, but of fundamental importance is that we have to make the work of Rasulullah ﷺ our work and the concern (fikr) of Rasulullah ﷺ our concern (fikr). We will receive Allah Ta'ala's help in proportion to us implementing this in our lives. Once Allah's help is with us, whatever problems and difficulties we may have, Allah Ta'ala will solve these problems via His unseen help.

Unfortunately, we have raised the necessities of life to the level of them becoming our object, and that which was our object; we have reduced that to a secondary level. This is our sickness and predicament. Now we have to remedy this. We have to do that which Allah Ta'ala wants us to do. We have to fulfill the work and object for which Allah Ta'ala sent us, i.e. the work of Rasulullah ﷺ. Now, we will have to make the work of Rasulullah ﷺ the object of our lives.

May Allah Ta'ala accept us and fulfill our needs with ease and comfort (aafiyat). May He favour us with the divine ability (tawfeeq) of making the work of Rasulullah ﷺ the object of our

lives and aligning our lives completely on the practical life of Rasulullah ﷺ, Aameen.

The Bayan of Hazrat Maulana Zubair Sahib ends here

COMMENTS AND RECOMMENDATION

BY: Hazrat Sheikh, Maulana Muhammad Zakariyya Kandhelvi ﷫

The following is an excerpt from *"Ummul Amraadh"* (The mother of all spiritual ailments), a book authored by: Hazrat Sheikh, Maulana Muhammad Zakariyya Kandhelvi ﷫.

SPENDING TIME IN JAMAAT - A REMEDY FOR PRIDE

Another remedy for pride is to spend some time with the Tablighi Jamaat for ones spiritual reformation (Islaah). During this time one should be punctual with zikr and be obedient to the Ameer. Upon the request of the Ameer, one should keep giving talks as well. However, the talk should not be delivered with the intention of propagation and admonition but with the intention of one's own reformation and with the intention of obedience to the Ameer.

All the means of eliminating pride and evil characteristics are found in this work of Tabligh. For instance, sacrificing one's beloved environment and leaving out one's necessary engagements. Instead of earning wealth, one spends in this path in a manner wherein there is no show and ostentation. Most of the wealth is spent on one's personal needs. The companionship of the pious is obtained wherein the hereafter is discussed at all times. Death is remembered and ways are adopted for achieving mutual love.

Carrying one's own bedding and moving from place to place, serving other weak companions for the sake of Allah Ta'ala, preparing one's own meals, eating with the poor, washing one's own utensils, travelling on foot, sleeping on the floor in the Musjid, sometimes tolerating the heat and cold, sometimes suffering hunger and thirst and sometimes the irregular hours of

sleeping, etc. All these physical sacrifices break the strength of the *nafs*. Then in *gusht*, tolerating the unpleasant speech of the people, adopting humility with them for the sake of Allah Ta'ala, passionately endeavouring and vexing oneself to explain to them and convince them and pleading and flattering them. Despite being inexperienced and unaccustomed to public speaking, talks are nevertheless given in gatherings in a broken way. One is trained to fulfill the rights of others and to forego one's own rights.

One is also taught to respect the elders and to show kindness to the youngsters. Instead of discussing wealth and position, the greatness of Allah Ta'ala, His absolute control over everything and one's own insignificance is discussed.

The real Salah which eliminates evil is taught and brought into existence. Punctuality upon *zikr* and *tasbeehaat* is found which creates a *Noor* (light) in the heart and softens the heart. The virtues of these actions, together with the essential knowledge, is learnt and taught. This exposes one's ignorance and shortcomings.

In short, all the important components of self-reformation like Mujahadah (striving), zikr of Allah Ta'ala, pious companionship, seeking knowledge, disinclination towards the world, and the obedience to the Ameer are all found in this work. These are such matters that the spiritual mentors prescribe with punctuality, before one treads the path of *sulook* (the path of inner-self purification and of gaining the *ma'rifat* of Allah Ta'ala). The spiritual mentors prescribe these aspects individually and in the Jamat (effort of Da'wat and Tabligh), they are found collectively through which, together with one's own reformation, others are also reformed.

Therefore, in current times due to the widespread deterioration, there is a dire need for this general method (of reformation). Like in normal circumstances the health centres and formal hospitals are sufficient and adequate. However, in times of plague and widespread diseases, medicines and vaccines are distributed in every area and every single household is covered. The ordinary masses (laymen) are also called to serve under the supervision of expert doctors.

Currently, in view of the results and benefits of this work, the Ulama and Mashaaikh lay great stress upon it. Due to the glad tidings and unseen assistance to this work, the Mashaa'ikh and Ulama of Tasawwuf state that the Prophet ﷺ's special attention is focused on this work. They also announce that Allah Ta'ala's special favour and acceptance is upon this work.

With regards to eliminating pride, it has been witnessed that humility has become manifest in those people who had spent some time in this work with the intention of self-reformation and had adopted the correct principles (*usools*). It becomes evident from such a person's humility that he is a worker of the Tablighi Jamaat.

Indeed, whoever practises with some other intention, without having the intention for self-reformation, in such a person this work will create self-admiration (ujub) and haughtiness in him. Thus he will show no regard to any other Deeni activity or religious personality. This is like that person who distributes medicines day and night (continuously) and begins to feel that only he is doing work while the doctors and medical officers who occupy the seats of the health department are all useless. This wrong conclusion is due to disregarding the usools.

Whatever line it may be, *Da'wah, zikr* or seeking knowledge, contradicting the principles and disregarding the etiquettes will bring adverse results everywhere!

HAZRAT HAJEE BHAI PADIA رحمة الله عليه

BY: MUFTI ZUBAIR BAYAT SAHIB (DAMAT BARAKATUH)

SCATTERED PEARLS OF HAZRAT HAJEE BHAI PADIA رحمة الله عليه, THE INITIATOR OF THE EFFORT OF DA'WAT AND TABLIGH IN SOUTH AFRICA

Hazrat Hajee Bhai Padia Sahib رحمة الله عليه, the initiator and Ameer of the great effort of Da'wat and Tabligh in South Africa was a legendary figure. He was a great visionary, Daa'ee whose concern for Deen was remarkable. His thinking was broad and encompassed all the fields and activities of Deen, which he supported by good counsel, sound advices and words of encouragement. He was an embodiment of deep spirituality whose piety and sterling qualities were universally acknowledged. He was always neatly attired in his white turban and flowing white garments, fair in complexion and handsome in appearance. Wherever he went, he exuded an aura of holiness and awe in any gathering that he attended, and was deeply revered by one and all, even by senior 'Ulama. I recall once my respected Ustadh, Hazrat Maulana 'Abdul Hamid, Principal of Darul 'Uloom, Azaadville mention, "Always respect Hazrat Bhai Padia for he is a great personality". Ever since, my heart was always filled with deep respect and love for him.

Although his advices were simple and basic, the sincerity behind the words had a profound impact on the audience. He was a man who practiced what he preached, and he demonstrated this practically by his own example. I had written a short article entitled *'Hazrat Hajee Bhai Padia (rahmatullahi-alayhi)'* upon his sad demise, in the hope that it will serve as an inspiration to this humble servant as well as to the rest of the Ummah, especially those who hadn't really met or known him. Hereunder, some of his basic advices are reproduced from the said article:

1. He would emphasise the importance of simplicity in every aspect of life, especially in our homes, garments, weddings, etc. He greatly disliked extravagance and wastage (israaf) of any sort. His own home was very humble and simple, yet leading scholars and pious elders visited his home, including the Imam of the Haram, Sheikh 'Abdullah Subail (hafizahullah) and others.

2. He used to stress the importance of making an effort on the home environment. In virtually every gathering, he always used to say:

"Ghar ghar ko madrasah bana'o, zikr ka khanqah bana'o aur da'wat wale kam ka markaz bana'o"

"Make every home a Madrasah of Islamic knowledge, a Khanqah of Zikr and a Markaz of Da'wat and Tabligh."

3. Love and honour (ikraam) of the 'Ulama was something which he strongly advocated. There are countless examples of his great love and respect for the 'Ulama. It is not a hidden fact that the rapid spread and general acceptance of the work of Da'wah in South Africa was mainly due to the support and encouragement of the 'Ulama of this country. This came about mainly as a result of the respectful attitude of Bhai Padia as the Ameer of the work towards the 'Ulama and winning over their confidence and love. This has been acknowledged as the 'secret' for the success of the work in this country by the elders. It is widely acknowledged that whenever possible, Bhai Padia would visit as many 'Ulama of every community as possible. He met all the 'Ulama irrespective of whether they went in Jamaat or not. For this, he traveled extensively throughout the length and breadth of the country, going from province to province and town to town. He would visit all the *Madaris* and *Darul 'Ulooms*. He would take gifts for the 'Ulama, even if it be small and humble. He would attend the Jalsas of all the Darul 'Ulooms and sit right at the front during the

bayans of the 'Ulama, like a humble student. He would meet the Principals of the Darul 'Ulooms and would give his advice and Mashwara to them on a variety of issues. He would give advice to the 'Ulama in a humble tone and would shower them with profuse Duas and would in turn request their Duas. In a sense, he was very much a father figure for the 'Ulama and students.

Much more can be written about this, but for fear of lengthening this article, I will suffice with a few examples of some of my own experiences of Bhai Padia's relationship with the 'Ulama and students of Deen:

1. He was very affectionate towards young students and would enquire about their wellbeing. Once, when I was a student in the early years of my 'Aalim course, I was out in Jamaat and Bhai Padia happened to meet us. He showed a very affectionate attitude though I was just a student and enquired about my well being, etc. which moved me very much that, here is the Ameer of Dawat work who has time for even a humble student of Deen. This was his manner with one and all.

2. He would very much encourage the students and young 'Ulama with words of support and encouragement. Once it was decided in the Mashwara that this humble servant should give the Zikr bayan after 'Asr Salah at the Student's Jhor held at Darul Uloom Azaadville. Ever since that time, whenever Hajee Bhai used to meet me in the presence of anyone, he used to say affectionately, "This is my Ustadh and my student and, I am also his Ustadh and his student." This was his way of encouragement and *Tarbiyyah* at the same time.

3. He would teach others the reverence of 'Ulama with his practical example. He would dislike 'Ulama to serve him, but would prefer that he should serve them. Once when Hazrat Mufti Mahmood Sahib رحمه الله sat for *I'tikaaf* at Darul Uloom Zakariyya and Bhai Padia رحمه الله also sat for *I'tikaaf* with Hazrat Mufti Sahib, I had

the good fortune of spending some time in this illuminated environment. One night when some Jamaat brothers were making khidmah of Bhai Padia, pressing his legs and body, and it was late at night and dark in the Musjid, I decided to join them to gain the barakah and reward of making his khidmah. Shortly, he realized that a new person was present and enquired who was this person? When he was told that it is this humble servant, he immediately stopped me in a very affectionate manner and stated very humbly, "Allah will beat me up if I take the Khidmah of the 'Ulama." He then gave profuse Duas and asked me to go and rest. This was another instance of how he showed practically his reverence for the students of Deen and the 'Ulama.

4. His advice to the 'Ulama was broad based and encompassed issues of a very general nature. He had his finger on the pulse and was alert to all the dangers and challenges facing the Ummah in which he felt the 'Ulama had a big role to play, and which he would bring to their attention. Once towards the latter part of his life, he requested a meeting of the 'Ulama of Stanger, which this humble servant arranged at my house after 'Asr Salah. When the 'Ulama had gathered and the formalities were completed, Hajee Bhai Padia produced an article from the Economist magazine and began to explain to the 'Ulama the various strategies being hatched in the West to undermine and attack Islam. The article was a lengthy one. He went into details explaining the dangers facing the Ummah and highlighted the importance of the role of the 'Ulama in combating these menaces and facing up to these challenges. Copies of the said article were also photocopied and made available to the 'Ulama. This he did in several towns.

5. He would give pertinent and relevant advice to the 'Ulama in their area of work and operation. It was only two days before his serious accident when he came to Stanger and upon meeting this humble servant enquired in detail about the affairs of the Zakariyya Muslim School, which I explained as best as possible.

He expressed his satisfaction and remarked that I have hope that three schools in the country will follow my advice relating to Muslim schools, and among them he mentioned the Zakariyya Muslim School, Alhamdulillah. Thereafter, he requested that I present to him more information and all the documentation relating to the detailed policies of the school, which I promised to do. The following day, I put together all the relevant documents and forwarded it to him, but alas, before these reached him, he met up with a serious accident and was unable to review these. It is important to note that he had compiled a set of *'Important Guidelines for Islamic Schools'* which, Alhamdulillah, this humble servant later published and even presented in some AMS Workshops. *This is an indication of his broad vision and overarching concern for all institutions of Deen irrespective of what field they were operating in, he considered all to be his work and lent his support, encouragement and advice.*

These are my limited observations based on a few interactions with this great man. Others who had been close to him for years could possibly fill volumes on what they observed about him and learnt from him. May Allah illuminate his grave and elevate his stages in the Hereafter. May his rich legacy, his sincerity, his wonderful qualities, his sterling advices and his pious example be a source of inspiration for one and all, Aameen. [39]

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[39] [Translator: The *legendary figure* of Hajee Bhai Padia رحمه الله may not be with us today but, the *legendary example* of Hajee Bhai Padia رحمه الله is still with us. One cannot replicate the figure of Hajee Bhai but we can all follow his sublime and amicable personality; considering every work of Deen to be our work, adopting humility, displaying extreme honour, respect and appreciation towards the Ulama and students of Deen, meeting all and sundry without any reservation, are just some of aspects of his warm and touching personality we can imitate]

BIOGRAPHIES

1st HAZRATJEE, MAULANA MUHAMMAD ILYAS رحمه الله

Born: 1886, Passed away: 1944, Age: 53

He is the personality who revived the effort of Da'wat and Tabligh and is the 1st Hazratjee of this effort. He is the honourable father of the 2nd Hazratjee; Hazrat Maulana Muhammad Yusuf رحمه الله. He received his early education from his local Madrasah as well as from his elder brother Maulana Muhammad Yahya رحمه الله, the father of Hazrat Sheikh, Maulana Muhammad Zakariyya رحمه الله. As he matured, the educated class as well as the common folk accepted and acknowledged his sublime qualities. In fact, from childhood days, he was a favourite of the elders. His extremely pious maternal grandmother, Ummi Bi, used to stroke her hand upon his back and remark, "Akhtar! (His initial name) I enjoy the fragrance of the Sahabah رضي الله عنهم from you." At times she would remark, "What is the reason, I see the appearances of the Sahabah رضي الله عنهم in you?"

Hazrat Maulana then received education from the renowned religious teachers of his time in Darul-Uloom Deoband, including Sheikhul-Hind Maulana Mahmoodul Hasan رحمه الله. During his studies he became the disciple of Maulana Rasheed Ahmad Gangohi رحمه الله. After Hazrat Gangohi's death, he used to spend most of his time in seclusion and meditation doing tough spiritual exercises.

In October 1910, Maulana Ilyas رحمه الله started teaching in Jaami'a Mazaahir-e-Uloorn, Saharanpur. But after teaching in the Madrasah for some time, some bitter experiences of degradation of the knowledge of Deen became the source of turning his

direction to the line of self-reformation (zikr and Tasawwuf), and he thus started giving direction to the seekers of zikr.

Seeing that this line too is restrictive to only those few people who are ready to bear the hardships of this line, and is not beneficial to the common people and the entire Ummat, Allah opened on him the work of Tabligh. It was due to Allah's mercy and Hazrat Maulana's sincerity that he was endowed with the fullest reliance and confidence of his contemporary scholars and all religious elders and reformers of his time.

In his 2nd Hajj (1926), he saw the Holy Prophet ﷺ in a dream; and he was told, "We shall take work from you". On his return from this Hajj, he started the practice of *Gusht* on a regular basis. Jamats also started setting out in the path of Allah Ta'ala.

In view of the information derived from all available sources, it appears that the work of Da'wat and Tabligh, in its present form, practically began on Monday, 28 Zul Qa'dah, 1348H (28th April 1930), from Jaami 'a Mazaahir-e-Uloom, Saharanpur. In Hazrat Maulana's last Hajj (1938), he laid the foundation of this work in Sa'udia when on March 14, 1938; he met King Abdul Aziz Aale Sa'ud in this connection.

To Hazrat Maulana, this work was of a very high caliber. His objective was not merely that people begin offering salah and observing fasts, but he was worried about Islamizing each and every aspect of the private and collective life of Muslims by awakening the entire *Ummat*. In his own words, "The actual aim of this work of ours is to teach the Muslims everything with which the Holy Prophet ﷺ came. (That is, to get the *Ummat* attached to the complete system of thought and practice of Islam.) This is our aim. As for this movement of *jamats* and *Gusht,* these are the initial means of achieving this aim; and the

instruction and teaching of *Kalimah* and *salah* are, in other words, the ABC of our complete syllabus..."

Hazrat Maulana was a very courageous person and used to bear every type of hardship in the course of the work of *Tabligh*. Seeing him, Hazrat *Sheikhul-Hind* ﷺ used to say that when I see Maulana Ilyas, my eyes tend to visualise the *Sahabah* ﷺ.

On the night of his death, July 13, 1944, the elders of *Nizamuddin* chose his son Maulana Muhammad Yusuf ﷺ to be his successor (Ameer). Hazrat Maulana agreed. The next morning, after Fajr salah, his turban was put on Maulana Yusuf's ﷺ head. Hazratjee Maulana Yusuf ﷺ also remained the member of the advisory committees of Darul Uloom Deoband and Jaami'a Mazaahir-e-Uloom, Saharanpur.

SELECTED SAYINGS OF HAZRAT MAULANA

✓ There are many people who consider only the mere deliverance of the message to be Tabligh. This is a great misunderstanding. Tabligh means to convey the message, according to our abilities and capabilities in such a way that people will accept. This was the Tabligh of the Ambiya ﷺ.

✓ To give Da'wat and targheeb (encouragement) to Deen is a silent form of ibadat. Ordinary people do not understand and consider this to be an act of ibadat as yet. Whereas, Da'wat is a means of conveying good to others which in itself is a great form of ibadat.

✓ Some religiously inclined people and possessors of knowledge have erred gravely on the subject of *'Istighnaa'* (independence). They understand that the object of being independent means not to meet and mix with the rich and wealthy under any condition. However, the aim of being

independent is only that we should not go to meet them with a desire for their wealth and in order to acquire fame and fortune. The purpose of independence is not defeated by mixing with them for the sake of our and their reformation and Deeni objectives. At the same time, we should be alert that through our mixing with them, we do not develop in ourselves a love for wealth, name and fame.

✓ Make the khidmah of your Sheikh (i.e. be of service to him) with the intention that this will be a practice and training which will eventually become your habit and second nature to serve the ordinary servants of Allah (mankind at large). With the correct intention, serving the Mu'mineen (Muslims) is the stairway of becoming a slave of Allah.

✓ Those bounties of Allah (Iman) which were dependent upon shedding blood should be acquired by at least perspiring.

✓ This movement is such that it draws a foe to become a cherishing friend. Whoever wishes should try it.

✓ An individual's Iman is not stagnant. Either a man makes progress in Deen or retrogresses. The example is like that of a garden whose foliage flourishes when it receives water and the climate is favourable. When the climate is inappropriate and water is scarce, then the growth of plants will not remain at the same level but will start decreasing. This is the condition of man's Deen.

✓ In this path, the correct procedure of doing the work is that whenever one intends to go out in jamat, or intends sending out a jamaat, or when trying to convince someone who is in doubt about going out; then one should firstly reflect on one's incompetence, one's lack of resources and means and one's

empty handedness. Thereafter, concentrate upon Allah's existence, presence and unlimited power. Finally, with all submission and humility, appeal to Him in the following way: "O Allah! You have time and again done great things without any means through Your complete power alone. O My Creator! By Your power alone, You made a pathway in the sea for the Bani Israel. Only through Your mercy and power did You change the fire into a garden (of coolness) for Ibrahim ﷺ. O Allah! You have taken great work from insignificant creatures. You defeated Abraha's army accompanied by elephants by means of sparrows and thus protected Your House (the Ka'bah). You made Your Deen flourish all over the world and crushed to pieces the kingdom of Caesar (Rome) and Khosroe (Persia) by means of unlettered camel grazers. O Allah! According to Your system, also take work from my worthless, unfit and weak self; guide me to make efforts in a way which is most correct and grant me whatever means and needs I require." Thus having called upon Allah, start doing the work. Whatever means Allah provides, keep on utilizing them. Depending solely upon the power and help of Allah, make all endeavours and with crying and lamentations supplicate for assistance and the fulfillment of His promise. In fact, consider Allah's help as the real cause and our effort a mere means.

✓ To carry out the specific commandments of Allah on each and every occasion is the real and highest form of *zikr*.

✓ In our opinion, in these times, the actual disease of the Ummah is the lack of enthusiasm and appreciation for Deen in their hearts. If the concern and desire for Deen and the understanding of its importance is revived, then their Islamic qualities will flourish in a short while. The real object of our effort

(Da'wat and Tabligh) is to create a burning desire for Deen and not just the correction of the kalimah and Salah, etc.

✓ Apart from doing the work ourselves, more attention should be given to make others do and learn the work. When Shaytan knows that someone has taken up the work and is now no longer of those "whom I can make to sit back", then his endeavour is to let this person continue to make effort on himself and to prevent him from making an effort on others to participate. Shaytan will only be defeated if more importance is given to make others participate and teach them the work. The promises and rewards that have been mentioned in the Quran and Hadith for inviting and enjoining good have to be borne in mind. Regarding this to be the best means of self progress and gaining nearness to Allah, one must keep on making efforts in this direction.

✓ "This work of Deen towards which we are inviting, on the surface, may look very simple but in reality it is very delicate. The object is not just to do it and make others do it, but it is a struggle to develop full yaqeen (faith) in our own incompetence and to place complete and total reliance in the power and help of Allah alone. It is the system of Allah that if we are going to make efforts by placing full trust upon Allah alone, then Allah's help will accompany every effort and movement. Whatever insignificant strength and capabilities Allah has given us to struggle and strive, we should utilise them to the maximum according to the commands of Allah and we should not spare anything in our efforts. At the same time we must consider ourselves completely helpless and powerless in producing the results and should depend entirely upon Allah and consider Him as the Real Doer or Executor.

✓ The workers in general, wherever they go, should make efforts to visit the righteous Ulama and pious personalities. The intention should only be to benefit from them and not to invite them to this work.

2nd HAZRATJEE, MAULANA MUHAMMAD YUSUF رحمة الله عليه

Born: 1917, Passed away: 1965, Age: 48

Hazrat Maulana Muhammad Yusuf رحمة الله عليه is given the title of '2nd Hazratjee' in the effort of Da'wat. After memorising the Holy Qur'an at the age of 10, he received his early education from his father, Hazrat Maulana Muhammad Ilyas رحمة الله عليه in Nizamuddin. He then took admission in Jaami'a Mazaahir-e-Uloom, Saharanpur, where he completed his elementary education. He later completed education in Nizamuddin from his father and from Maulana Ihtishamul-Hasan Kandhelvi رحمة الله عليه. He became the disciple (mureed) of his father, Hazrat Maulana Muhammad Ilyas رحمة الله عليه in about 1935, around the age of 18.

When his father became seriously ill in July 1944 and the question of his deputyship arose, with the consultation of the elders he was made the *Ameer* of the *Tabligh effort*. After the demise of his father, he very efficiently handled the work of *Tabligh*. With his zealous efforts, this work got recognised in almost all countries of the world.

Apart from his world-wide engagements of *Tabligh,* Hazrat Maulana Muhammad Yusuf رحمة الله عليه possessed an extraordinary academic proficiency. This ability caused him to steer and lead a universal effort based on the principles of the Holy Quran, Sunnah and lives of the Sahabah رضي الله عنهم. He wrote a commentary on a famous book of Hadith, *'Sharhu Ma'anil-Aathaar'* with the commentary being *'Amaaniul-Ahbaar'*. Hazratjee also wrote a world read book on the incidents of the *Sahabah* رضي الله عنهم, *'Hayaatus-Sahabah',* a title given by Maulana Abul Hasan Ali Nadwi رحمة الله عليه. His other book, *'Selected Ahadith' (Muntakhab Ahadith),* are a compilation of the *Six Qualities* stressed upon in the effort of Da'wat and Tabligh. The book was recently published by his

grandson, Hazrat Maulana Muhammad Sa'd Kandhelvi. In October 1955, Hazratjee commenced lecturing on *Abu Dawud Sharif*, which he continued for many years. His life was a perfect example of following the life of the Holy Prophet ﷺ, and was the symbol of humility and humbleness.

INTERESTING SAYINGS AND PRACTISES OF HAZRATJEE

1) Hazrat Maulana Mohammed Yusuf sahib رحمه الله once said:

"Undoubtedly, the zikr (remembrance) of Allah Ta'ala is the most excellent form of ibadah (worship). However, the effort which makes the people of the world Zaakireen (those who remember Allah Ta'ala) is much more excellent."

By this statement, Hazrat Maulana had shifted the attention of the people from making an individual effort ***only***. He gave preference to collective benefit, for Islam demands unity and not individuality.

2) Hazratjee was extremely averse and disgusted with the western way of life. He endeavoured to spread the sunnah way of life. He said:

"The destruction of westernism lies in this universal Da'wat and propagation of the Sunnah."

3) *As a guest*, he would seek the pardon of the host for any inconvenience caused. *As a host*, he would thank his visitors for coming.

3rd HAZRATJEE, MAULANA IN'AMUL HASAN ﷺ

Born: 1918, Passed away: 1995, Age: 77

Hazrat Maulana In'amul Hasan ﷺ is given the title of '3rd Hazratjee' in the effort of Da'wat. He is the maternal nephew of Hazratjee Maulana Muhammad Ilyas ﷺ. He was a year younger than Maulana Muhammad Yusuf ﷺ. After memorising the Holy Qur'an at the tender age of 10, he began acquiring his early education from his maternal grandfather and from Maulana Muhammad Ilyas ﷺ. He then took admission in Jaami'a Mazaahir-e-Uloorn, Saharanpur, where he completed his elementary education. He later completed his studies in Nizamuddin under Maulana Muhammad Ilyas ﷺ and Maulana Ihtishamul-Hasan Kandhelvi ﷺ. Maulana In'amul Hasan and Maulana Muhammad Yusuf ﷺ, had at one and the same time, taken Bay'at at the hands of Hazrat Maulana Muhammad Ilyas ﷺ in about 1935, around the age of 17.

Hazratjee ﷺ was blessed with great insight and maturity of opinion and due to this, for most problems; big or small, internal or external, pertaining to individuals or the public, Maulana Muhammad Ilyas ﷺ use to allow him to answer his mail, and in the days of Maulana Yusuf ﷺ, Maulana Yusuf ﷺ was very particular to consult Maulana In'amul Hasan and act upon his opinion. He was made the *Ameer* of *Tabligh* on 30th *Zul qa'dah,* 1384 A. H – 3rd April, 1965 and served as Ameer for 32 years.

Hazratjee ﷺ possessed great refined qualities. Apart from his world-wide engagements of *Tabligh,* Hazratjee was also one who had extreme academic competence. He studied both commentaries of Bukhari Sharief, 'Umdatul Qari' and 'Fathul Bari' five times. He studied the complete 'Fatawa Alamghiri' twice. He wrote footnotes on *Hayaatus Sahabah,* authored a valuable work

on the translation of *'Sahih Bukhari'*; and compiled a well-read Arabic book *'Selected Chapters of Mishkatul-Masaabih'* specifically prepared for the Ulama and the Arabs. In *Rabiul Ula* 1375 A. H; October 1955, he started lecturing on *Sahih Bukhari* at Madarasah Kashiful Uloom, Nizamuddin Markaz, which he continued for over twelve years.

Hazrat Maulana was not merely a representative and promoter of merely a particular component of Deen, rather, his concern was to develop a purely religious and spiritual environment consisting of all branches of Deen. He was full sure that the effort of Da'wat would primarily be responsible for 'watering' these branches of Deen Therefore, in various gatherings and Ijtimas he used to say with utmost confidence and trust, "We desire that through this work of Da'wat, the entire Ummat may come back to the level of Deen and Iman at which Rasulullah ﷺ left it at the time of his demise." Similarly, his frequently recited dua, "O Allah! Revive all the branches of Deen through this effort" fully elaborates the fact that his vision surrounded complete Deen and his target through the effort of Da'wat was to revive Deen perfectly.

Maulana In'amul Hasan Sahib رحمه الله undertook numerous journeys to Europe, Africa, Spain and other Muslim countries. Similarly, he travelled from village to village, city to city in the indo-pak sub continent. In this manner, the foundation of the work was strengthened and flourished. May Allah grant it even more progress.

[The information for these biographies have been sourced and edited from the following books: Biography of Hazrat Moulana Yusuf رحمه الله, by: Moulana Mufti Azizur-Rahman Bijnori; Words and Reflections of Maulana Mohammad Ilyas رحمه الله, by: Maulana Muhammad Manzoor No'mani, and Insight into Dawat and its Understanding & Cognition, by: Syed Mohammad Shahid Saharanpuri]

GLOSSARY OF TERMS

An earnest attempt is made to define and elaborate a few Arabic and English terms mentioned in the book. Most of these are defined contextually, i.e. as they are generally used in the effort of Da'wat and Tabligh.

'AMAL/A'MAAL - Literally it means, a practice or practices of Islam. Contextually, it refers to the various aspects of Da'wat.

BÊ USOOLI - An Urdu word which refers to ones disregard or non adherence to the guidelines and principles of this effort.

CHILLA - An Urdu word which literally signifies a 40 day period. Contextually, it refers to spending a 40 day period in the path of Allah Ta'ala.

DAA'EE - The Arabic for inviter. It refers to the one inviting towards the greatness of Allah, etc.

DA'WAT - literally, it means to invite. Contextually, it would refer to the effort of Da'wat and Tabligh as a whole.

DEEN - A religion. Generally, it refers to Islam.

FIKR - Concern and worry, the concern of how every individual's life, Muslim or non-Muslim conforms to complete Deen. This concern was the hallmark in the life of the Ambiyaa ﷺ, Nabi ﷺ and the Sahabah ﷺ.

GUSHT - The practice of setting out to meet fellow Muslim brothers for the purpose of Da'wat and Tabligh. People are met at their homes, business places, in public areas, etc. and are given the Da'wat.

HAZRAT - An Urdu word which denotes respect. It is used when addressing someone elderly.

HAZRATJEE – A more intense form of denoting respect compared to 'Hazrat'. Contextually, it refers to Maulana Muhammad Ilyas ﵀, Maulana Muhammad Yusuf ﵀ and Maulana Ina'amul Hasan ﵀. Generally, only these three personalities are referred to as Hazratjee in the effort of Da'wat.

HIDAYAT - Literally meaning guidance, i.e. guidance to embrace Islam or, for a Muslim to enhance spiritually.

IKHLAAS - Sincerity, to be earnest and genuine in all one's practices, doing it solely to earn the pleasure of Allah Ta'ala.

IJTIMAEE A'MAAL - Refers to those practices which are performed jointly. Going out for gusht, Ta'leem, Bayans, etc. form part of this.

IJTIMAI'YYAT - Refers to working with all classes of people in the effort of Deen.

INFIRAADEE A'MAAL - Refers to those practices which are performed individually. These include Tilawat of the Quran, Zikrullah, Dua, etc. It is of essence that the recommended portion be completed daily.

ISLAAH - Self Reformation, the effort of ridding oneself of evil qualities whilst persevering to inculcate the praiseworthy ones.

JAAMI'YYAT - Refers to uniting the various works of Deen taking place in the world, so that they complement each other in uplifting the Deen of Allah Ta'ala.

JAMAT – Refers to the group of people setting out in the path of Allah whether, for a short duration like gusht, or longer durations.

KHUSUSIYAT – It refers to confining the effort of Tabligh amongst certain classes of people whereas the effort of Da'wat ought to be concentrated amongst the general masses and public.

MARKAZ / MARAAKIZ - It refers to the main centres or Musjids where jamats usually depart from and shub guzarees are held.

MASHWARAH – The Arabic term for Mutual consultation. It refers to a panel of responsible brothers who decide over or resolve a matter.

MIZAAJ – The Urdu term for mindset, temperament, nature or character of an individual.

MUSJIDWAR JAMAT – Refers to the group of people responsible for activating the Musjid with those a'maal which were practised in Musjidun Nabawi at the time of Rasulullah ﷺ. Among these a'maal are, the Mashwarah, Ta'leem, etc. It is the duty of every Muslim to ensure that these a'maal are established in the Musjids.

NUBUWWAT – The Arabic term for Prophethood.

QURBANI & MUJAHADAH – Exertion, sacrifice and hardship endured for the upliftment of Deen.

SHAB GUZAAREE - It refers to a particular night spent in the Markaz where Bayans are delivered preparing the listeners to go out in the path of Allah. It usually takes place on Friday nights in South Africa.

SHURA – A panel of responsible brothers who decide over important issues. Generally, this refers to the senior elders of Nizamuddin whilst, it may also refer to those senior persons locally as well.

SUNNAH – It refers to those things which Nabi ﷺ did, said or approved of.

TABLIGH – literally, it means to convey. Contextually, it refers to the effort of Da'wat and Tabligh as a whole.

TAKAZA - The various requirements and needs that come about which need to be addressed accordingly.

TA'LEEM – Generally, it refers to the reading of Fazail e A'amal conducted jointly. At times, it may refer to that branch of Deen which is dedicated specifically to disseminating the knowledge of Deen.

TASAWWUF - The branch of Deen which focuses specifically on the concept of self reformation.

TASBEEHAAT – Refers to those portions of zikr which are recommended to be recited daily. They constitute the recital of:

1) The 1st Kalimah.
2) Istighfar.
3) 3rd Kalimah.
4) Durood Sharief.

Each of these will be recited 200 times daily, 100 times in the morning and 100 times in the evening.

TAWADHU - Humility. This means, to consider oneself as most inferior of all mankind. It is truly, an essential quality to adopt but requires much effort in doing so.

UMMAT - The entire Muslim nation, the followers of Nabi ﷺ.

UMUMIYYAT - Concept referring to presenting and carrying out the effort of Da'wat amongst, the masses, and not restricting it to certain classes of people only.

USOOL - Guidelines of how the workers ought to conduct themselves in carrying out this effort, whether out in the path of Allah or not. Being particular of the usool, heralds much benefit. Conversely, disregard of the usool has disastrous effects for the workers and the work. Hence, it is imperative to abide by the usool at all times.

WORKER/SAATHIE - Refers to an individual involved in the effort of Da'wat. It translates as 'saathie', in Urdu.

NOTES

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[ii] Musnad Ahmed – #16637, Hadith Sa'd Ad-Daleel.

[iii] Hayatus Sahabah – V.1, Pg.277, Islamu Addaas – Tahammulush Shadaaidi Fillaah, Darul Qalam – Dimashq.

[iv] Tafsir Ibn Kathir – Tahta Qawlillaah: "Inna Ibrahima kana Ummatan...", S.16, V.120.

[v] Shuabul Iman – #7512.

[vi] Hayatus Sahabah – Qasasuhu Fil Akhlaq Wal A'maal Al-Mufdiyyatu Ila Hidayatin Naas, P.146, V.2

[vii] Musnad Ahmed - #7403

[viii] Sahih Bukhari - #220

[ix] Shuabul Iman – #6741

[x] Shuabul Iman – #9659

[xi] Hayatus Sahabah – Pg.421, V.2, Qissatun Ma'a Sheikhin Kabirin Fi Hazash Sha'n.

[xii] Hayatus Sahabah – Pg.424, V.2, Ma Waqa'a Bayna Jaririn Wa Umara Fi Hazash Sh'an.

[xiii] Tafsir Ibn Kathir – Tahta Qawlillah, "Wa La Tusallee Ala Ahadim Minhum Maata..."

[xiv] Sahih Bukhari - #604.

[xv] Sahih Bukhari - #3689.